

ARABIC MANUSCRIPTS.

THEOLOGY. SUNNÎ THEOLOGY.

No. 485.

fol. 3 ; lines 27 ; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

الفقه الأكبر

AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Hanîfa Nu'mân bin Şâbit al Kûfi حنيفة أبو نعمان بن ثابت الكوفي (d. A.H. 150 = A.D. 767 ; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Hanafî school.

Beginning:—

هذا كتاب الفقه الأكبر من تأليف الإمام الأعظم أبي حنيفة نعمان بن ثابت الكوفي رضي الله عنه قال في أصل التوحيد وما يصح الاعتقاد عليه يجب أن يقول أمنت بالله الخ *

Shiblî (a prominent Indian author of our day), in *Sîrati Nu'mân*, a work on Abû Hanîfâ's life, states emphatically (p. 117) that Abû Hanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درایت (testing the correctness of the fact by a full consideration of the circumstances) and روایت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is كتاب الاصول by Bazdawî (d. A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abû Hanîfa, and wrote commentaries on it.

I. Abû Mansûr Mâturîdî (d. A.H. 331 = A.D. 944), a follower of the Hanafî school and the founder of the Mâturîdîyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abû Hanîfa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتقري ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفة باسافيد
صحيحة الخ *

II. Abû'l Laiş as Samarqandî (d. A.H. 383 = A.D. 993), a famous Hanafî scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abû Hanîfa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawî does more than mention the work (as stated by Shiblî); he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shiblî, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جتني شرحين هونين سب ائهيون عدي مين
يا اسكے بعد *

It is thus evident from what we have said that Shiblî, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of Dirâyat (درايت), the following unwarranted observations led Shiblî to reject Abû Hanîfa's authorship.

I. Shiblî holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abû Hanîfa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shiblî, these words had not come into use in that sense in Abû Hanîfâ's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Mansûr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shiblî.

I. Shiblî does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Hanîfâ. Hence we may dismiss this observation of Shiblî's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shiblî does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Hanîfâ's time. The theory of Abû'l Hudail 'Allâf, the founder of the Hudailiyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (ان جميع كلامه اعراض), see fol. 74^b of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abû Hanîfâ's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام في الاعراض والاجسام قال لعن الله عمر بن عبید وهو فتح على الناس الكلام في هذا النعم *
(See 'Alî Qârî's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâsil bin 'Atâ' (d. A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Hanîfâ, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shiblî does not deny, that many theological theories were originated in and before Abû Hanîfâ's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Hanîfâ is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Mansûr, who was the contemporary of Abû Hanîfa; and that the two Mu'tazilî schools of theology were organised in Abû Hanîfâ's time, viz., the Wâsilîyah by the above-mentioned Wâsil bin 'Atâ', and the 'Umarîyah by 'Umar bin 'Ubaid, while a work on theology by the same Wâsil bin 'Atâ' was also composed: *أول من صنف في الكلام أبو حذيفة واصل بن عطاء المعتزلي*; see *Al Awâil*, fol. 53^b. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Hanîfa's time. It is also unreasonable to believe that a scholar like Abû Hanîfa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of *Dirâyat* from holding the present work to be a composition of Abû Hanîfa. Kardarî (*d.* A.H. 827 = A.D. 1424) in *Manâqib*, a work on Abû Hanîfâ's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abû Hanîfa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Hanîfa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فإن قلت ليس لابي حذيفة كتاب مصنف قلت هذا كلام المعتزلة
ودعويهم انه ليس له في علم الكلام تصنيف و غرضهم بذلك نفي ان يكون الفقه
الاكبر و كتاب العالم و المتعلم له لانه قد صرح فيهما باكثر قواعد اهل السنة
والجماعة ودعويهم انه من المعتزلة *

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe: حافظ محمد بن مولانا نظام الدين الخوارزمي.

No. 486.

fol. 40; lines 19; size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الأكبر

SHARH AL FIQH AL AKBAR.

A rare commentary on the preceding work, dedicated to Sultân Ulugh Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî علاء الدين علي البخاري, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Ulugh Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.D. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الواحد في ذاته الواحد في صفاته ارسل محمدا
 قصدت ان اشرح نسخة في اصول الدين لاجل تحفة السلطان ...
 مغيث الدولة و الدين الغيگ قال المفتقر الى الله علاء الدين
 على البخاري اصل التوحيد و ما يصح الاعتقاد عليه الخ *

Written in Nasta'liq. Dated A.H. 1087.

No. 487.

fol. 19 ; lines 19 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abû'l Muntahâ Aḥmad bin Muḥammad Al Maḡnîsâvî

ابوالمنتهى احمد بن محمد المغنيساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged ; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Hâj. Khal., vol. ii, p. 91, which runs thus:—
تم الشرح سنة تسع و ثلاثين وتسعمائة
composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا الى طريق اهل السنة والجماعة النج *

For other copies see Berlin, Nos. 1929—30 ; Goth., No. 641 ; Leipzig, No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'liq. Dated A.H. 1253.

No. 488.

fol. 118 ; lines 19 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.

By Mullâ 'Alî Al Qârî ملا علي القاري (d. A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجيب الوجود ذي الكرم والفضل والجلود *

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

No. 489.

fol. 132; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

fol. 23; lines 25; size 9×6 ; 7×4 .

الحيدة والاعتذار

AL HAIDAT WÂ AL I'TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ân (خلق القرآن), which took place between the author and Abû 'Abdarrahmân Al Marîsî (d. A.H. 218 = A.D. 833), one of the most prominent Mu'tazilî scholars in the court of the Caliph Al Mâ'mûn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marîsî, he left Mecca for Bâgdâd, with the object of opposing Marîsî and his doctrine. On his arrival in Bâgdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marîsî. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of احسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marîsî failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

فقال المأمون احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم =

Author: 'Abdal'azîz bin Yahyâ bin Muslim Al Kinânî al Mâlîkî *عبدالعزیز بن یحییٰ بن مسلم الکفانی المالکی*, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (d. A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156*.

Beginning:—

قال عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكفاني
اتصل بي وانا بمكة حرسها الله تعالى ما قد اظهر بشر بن غياث المروسي
بمعداد عن القول بخلق القرآن ودعائه الناس اليه الخ *

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

fol. 98; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilîs and Jahamîs, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Ḥadîṣ, and the opinion of Imâm Aḥmad bin Ḥanbal (d. A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Ḥanbalî school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarrahmân 'Abdallâh bin Aḥmad bin Ḥanbal *ابوعبد الرحمن عبد الله بن احمد بن حنبل*, the son of the above-mentioned Imâm Aḥmad bin Ḥanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadīṣ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadīṣ; see Lib. Cat., vol. v, part ii, No. 301. Abū Ya'lâ, in his Tabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadīṣ, as appears from the following:—

و إنما العلل فقد جود عنه و جاء عنه دمام يجي غيره النخ *

He died in A.H. 290 = A.D. 904. See Tabaqât Abū Ya'lâ, fol. 76; Ḥuffâz, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning:—

الحمد لله رب العالمين صلى الله على محمد نبي الرحمة
وعلى آله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام
ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما و قد سئل
عما قاله العلماء في الجهمية سمعت ابي من قال القآن مخلوق
فهو كافر النخ *

Foll. 44—98, part ii.

Beginning:—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن
عطاء عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب
قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة النخ *

The present part is defective at the end.

Dahabî, in كتاب العلو (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

No. 492.

fol. 322; lines 19; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 6$.

الاسماء والصفات

AL ASMÂ' WA AS ŞIFÂT.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Hadîş, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Alî al Baihaqî أبو بكر أحمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

i كتاب الترهيب والترهيب. ii كتاب المدخل. iii كتاب الزهد. iv كتاب مناقب الإمام الشافعي. v كتاب الاعتقاد. vi مناقب إمام أحمد. vii الخلافات.

The author was born in Khusrawjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir'ât al Janân, fol. 260; Isnawî, fol. 72.

Beginning:—

أخبرنا الشيخ الإمام الحافظ أحمد بن الحسين بن علي البيهقي كتاب أسماء الله جل ثناؤه وصفاته التي دل كتاب الله سبحانه... أو دلت عليه سنة رسول الله صلى الله عليه وسلم أو دل عليه إجماع سلف هذه الأمة قبل وقوع الفرقة وظهور البدعة *

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bûhâr Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll 18-119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1-17, 120-322, supplied

No. 493.

fol. 139 ; lines 23 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

غياث الامم

GIYÂŞ AL UMAM.

(Also called Al Ġiyâşî.)

A very rare and valuable work on the *Khilâfat* and *Imâmat* (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in *Hâj. Khal.*, vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet ; obedience to the Caliphs and Imâms ; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment ; the religious and political duties of the Caliphs ; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâşaddîn Nizâm al Mulk, the well-known Minister of Bagdâd, who was killed in A.H. 485 (see '*Âşâr al Wuzarâ*', fol. 305). The alternative title of the work (Al Ġiyâşî) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns:—

- | | | |
|------|--|-----------------------------------|
| I. | fol. 6–79 ^a | الامامة و ما يتعلق بها من الابواب |
| II. | fol. 79 ^b –102 ^a | خلو الزمان عن الامام |
| III. | fol. 102 ^b –139 | انقراض حملة الشريعة |

The first Rukn is sub-divided into the following 8 chapters:—

- | | | |
|-------|---------------------------------------|--|
| I. | fol. 6–7 ^a | الاول في وجوب نصب الائمة |
| II. | fol. 7 ^b –14 | الثاني في الجهات التي تعين الامامة و توجب الرغبة |
| III. | fol. 15–20 ^a | الثالث في صفات الذين هم عقد الامامة و تفصيل القول في عددهم |
| IV. | fol. 20 ^b –26 ^a | الرابع في صفات الامام القوام علي اهل الاسلام |
| V. | fol. 26 ^b –42 ^a | الخامس فيما يتضمن خلع الائمة و انخلاعهم |
| VI. | fol. 42 ^b –44 ^a | السادس في امامة المفضل |
| VII. | fol. 44 ^b –46 ^a | السابع في منع نصب امامين اذا تيسر نصب امام واحد |
| VIII. | fol. 46 ^b –79 | الثامن فيما يناف بالائمة و الولاة من احكام الاسلام |

Author: Abû'l Ma'âlî 'Abdalmalik bin Abî Muḥammad 'Abdallâh bin Yûsuf al Juwainî أبو المعالي عبد الملك بن أبي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islâmic world. Gazzâlî (d. A.H. 505 = A.D. 1111), the famous author of the well-known work, *Iḥyâ' al 'Ulûm*, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of إمام الحرمين (the leader of the scholars of Mecca and Medina). He belongs to the Shâfi'î school, and is of the Ash'arî persuasion. He was born in Bush-tanîqân, a famous place in Nishâpûr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishâpûr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilis and their serious dispute with the Sunnis compelled the author to leave the place. Thereafter, he visited Bagdâd, Iṣfahân, Mécca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Giyâşaddîn Nîzâm al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishâpûr known as Nîzâmîyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subkî, vol. iv, fol. 168; Mir'ât al Janân, fol. 273; Isnawî, fol. 145; Madînat al 'Ulûm, fol. 119.

Beginning:—

قال الشيخ الإمام إمام الحرمين أبو المعالي ... عبد الملك ... الجويني ... الحمد لله العلي العظيم الذي بارأنا، كل رشد ونهي ... وهذا إذا تم غياث الأمم ... فاشتهر الغياثي الخ *

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الأصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4^b-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

fol. 62 ; lines 25 ; size 12×7 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

التمهيد في بيان التوحيد

AL TAMHÎD FI BAYÂN AL TAWHÎD.

A very valuable work on theology, containing a brief exposition of Sunnî theological theories, with references in each case to the views of philosophers, Mu'tazilîs, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muhammadans, viz., 'Ash'arî and Mâturîdî, differ in their views, the author, being a member of the Mâturîdî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author : Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshî أبو شكور محمد بن عبد السيد بن شعيب الكشي, a Hanafî scholar of the 5th century, A.H., belonging to the Mâturîdiyyah school of theology. The biographical works to which we have access do not provide us with any account of the author ; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'azîz bin Ahmad al Halwâ'i, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44^b) :—

- i. قال سمعت من الشيخ الإمام أبي محمد عبد العزيز بن أحمد الحلواني البخاري مرة في أماليته الخ *
- ii. قال المبتدي (أبو شكور) سمعت من الشيخ الإمام الزاهد أبي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين واربعمائة و كنت متفقا عنده و تلقيت منه كتاب السرقه *

Beginning :—

الحمد لله الذي ذي المن و الاكرام الخ *

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Âsifiyah, Nos. 381-452 ;

Râmpûr Library, Nos. 34-35.

Written in fair Naskh. Not dated ; apparently, 10th century A.H.

No. 495.

fol. 107 ; lines 21 ; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

No. 496.

fol. 102 ; lines 22 ; size 10×6 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 13th century A.H.

No. 497.

fol. 28 ; lines 19 ; size 6×3 ; 6×3 .

شرح رسالة الدرة الفاخرة

SHARḤU RISÂLATI AD DURRAT AL FÂKHIRAH.

A commentary on Ad Durrat Al Fâkhirah, a treatise on the resurrection of the dead and points relating to the day of judgment, by Ġazzâlî (d. A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Ḥajr (d. A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :--

الحمد لله الذي شرفنا بالتأهيل المغروس في بحر العلوم الزاخرة
احمد ان شرفنا لخدمة السنة النبوية النخ *

Many foll. in the middle, and some at the end, are wanting.

Written in fair Naskh. Not dated ; apparently, 10th century A.H.

No. 498.

fol. 64; lines 12; size 9 x 6; 7 x 4.

شرح القسطاس المستقيم

SHARH AL QUSTÂS AL MUSTAQÎM.

An autograph copy of the commentary on *Al Qustâs*, a treatise by *Ġazzâlî* (d. A.H. 505 = A.D. 1111), containing an account of his disputation with a *Shî'a* scholar on the foremost disputed points between the *Sunnî* and *Shî'a* creeds. This disputation took place in the course of *Ġazzâlî*'s journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By *Muḥammad Qâḍî bin Sayyid Muḥammad al Lâlâzârî* محمد طاهر قاضي بن سيد محمد اللازاري, commonly called *Tâhir* طاهر, a *Qâḍî* of Constantinople, who composed the present commentary after he had resigned the post of *Qâḍî*, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة أبي ايوب الانصاري ... اشتغلت بمطالعة الكتاب المسمى بالقسطاس... فشرعت في شرح بعض كلامه الخ *

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., *Madinatu Abî Ayyûb al Anṣârî*, since *Abû Ayyûb*, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alteration. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عبادة باحياء علوم الدين و شيد قواعد العقائد بمن جاء بجواهر القرآن و منهج العابدين و بعد يقول العبد الفقير محمد قاضي بمدينة أبي ايوب الانصاري المدعو بطاهر بن السيد الشيخ محمد لاله زاري كان الله لهما لما انفصلت عن قضاء مدينة أبي ايوب الانصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى بالقسطاس المستقيم فشرعت في شرح بعض كلامه *

Written in Nasta'liq. Dated, A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Ârif Halîmî, a Qâdî of Constantinople.

No. 499.

fol. 45; lines 16; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

بحر الكلام

BAHR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdiyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnîs, with a refutation of the heretical doctrines held by other sects.

Author: Abû'l Mu'in Maimûn bin Muḥammad an Nasafî أبو المعين ميمون بن محمد النسفي, a well-known Ḥanafî scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الحى الذى لا يموت ابدًا الحمد لله ذى الجلال
والاكرام قال الشيخ الامام الاجل ريس الامة ابو المعين
النسفي اعلموا اني اعتقد معرفة الله وتوحيدة الخ *

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'liq. Not dated; apparently, 10th century A.H.

No. 500.

fol. 164; lines 13; size $8\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

شرح عقائد نسفي

SHARḤ U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.

By Sa'daddīn Mas'ūd bin 'Umar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, a prominent Shâf'ī scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftāzān (a city in Khurāsān) A.H. 722, and studied under Qutbaddīn (d. A.H. 766 = A.D. 1364), Qādī 'Aḍud (d. A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Tīmūr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (d. A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning:—

الحمد لله المتوحد بجلال ذاته وكمال صفاته الخ *

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Rāmpur, Nos. 208, 215.

Written in Nasta'liq. Not dated; apparently, 11th century A.H.

No. 501.

fol. 65; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 502.

fol. 74 ; lines 16 ; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated : apparently 12th century, A.H.

No. 503.

fol. 132 ; lines 9 ; size $11\frac{1}{2} \times 6\frac{1}{2}$, 7×3 .

الحاشية على شرح العقائد

AL HÂSHIYATU 'ALÂ SHARH AL 'AQÂI'D.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Ahmad bin Mûsâ أحمد بن موسى, commonly called Al Khayâlî الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Mahmûd Pâshâ, the Minister of Sultân Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty ; and he dedicated the present gloss to the former. The Sultân, who expected the gloss to be dedicated to him, was at first displeased with the author ; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sultâniyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death ; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Hadâ'iq Al Hanafiyah, p. 328, puts Khayâlî's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning :—

اما بعد الحمد لمستأمله و الصلوة على سيد رسله قال الشارح
الذخير عامله الله تعالى بلطفه الضمير الخ •

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth., No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 504.

fol. 64; lines 14; size 9×6 ; 8×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله المصحف عامله الله تعالى بلطفه الخطير النخ •

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

No. 505.

fol. 41; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله المصحف عامله الله تعالى بلطفه الخطير النخ

Written in Nasta'liq. Dated 1210 Fasli era = A.D. 1803:

No. 506.

fol. 63; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله المصحف عامله الله بلطفه الخطير النخ *

Written in Nasta'liq. Dated A.D. 1898.

No. 507.

fol. 189; lines 25; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

بحر الافكار

BAHR AL AFKÂR.

A very useful annotation on Khayâlî's gloss (see Nos. 503-506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Muḥammad حسن بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâs Pâshâ, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Hâj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على ايجاب ذاته قدم الصفات و بعد فيقول
المحتاج الى ربه الحمد حسن بن حسين بن محمد و سميت
بحر الافكار قال الشارح التحرير عامله الله تعالى بلطفه الخبير
و في المعمل التحرير العالم بالامور و قيل المراد به البالغ في العلم الخ •

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 508.

fol. 113; lines 29; size $12 \times 8\frac{1}{4}$; 10×5 .

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—

قال الشارح المحرير عامله الله تعالى بلطفه الخطير وفي المجمل
المحرير العالم بالامور و قيل المراد به البلغ النح •

The present MS., along with other MSS., was presented to the Library by Maulavi 'Abdal Majid of Patna in 1914.

No. 509.

fol. 147 ; lines 28-29 ; size $9\frac{1}{2} \times 8$; $7 \times 4\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AL KHAYĀLĪ.

A very useful annotation on Khayālī's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullā 'Abdalhakīm as Siyālkutī ملا عبد الحكيم السيالكوتي, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamāladdīn Kashmīrī. Mujaddid Alf Šānī (d. A.H. 1035 = A.D. 1626) named the author as آفتاب پنجاب (the sun of the Panjāb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullā 'Abdalhakīm, in virtue of his masterly ability, gained the special favour of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659). Shāh Jahān twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagīr, producing a considerable income. This Jagīr, after the author's death, was continually in the possession of his descendants till the reign of the last Mughal Emperor; but later the Jāgīr was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subḥat al Marjān, fol. 153; Ḥadā'iq al Hanafīyah, p. 415.

Beginning:—

اعز ما يزن به وشاح اللسان و ابر ما تجلى به عقد البيان حمد
واجب الله •

Written in Nasta'liq. Not dated; apparently 12th century, A.H.
The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

fol. 156; lines 25; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLĪ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalḥakīm) to Shāh Jahān. The preface of the present copy and the text of fol. 1-6 differ from, while, with a very few slight alterations, the text from *قوله ويجوز عطف القضية على القضية* till the end agrees verbatim with, the preceding MS. The additions to the text, in fol. 1-6, are largely made up of praise of Shāh Jahān, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن احاطة الافكار وبعد فيقول العبد المسكين
عبد الحكيم بن شمس الدين النخ *

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihli, A.D. 1870.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 511.

fol. 137; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT
AL KHAYĀLĪ.

Another annotation of Khayālī's gloss (see Nos. 503-506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—*حاشية عبد الحكيم برحاشية*

خيالي غير مشهورة suggests that the author is 'Abdalhakîm, the author of the two other annotations, Nos 509-510 above.

Beginning :—

الحمد لله على النعماء والصلوة والسلام على حبيبه ورسوله خاتم
الانبياء و على آله واصحابه الاتقياء النج *

The above is mentioned by Hâj. Khal., vol. ii, p. 127, as the beginning of an annotation on Khayâlî's gloss by 'Abdalhakîm; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 512.

fol. 150; lines 25; size 10 × 7; 8 × 5½.

تلبيس ابليس

TALBÎSU IBLÎS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muhammadans أهل السنة والجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تلبيس ابليس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6-13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muhammadans. The author throughout relies on the Qur'ân, Hadîs, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Şufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

- I. foll. 2-4. الباب الاول في الامر بلزوم السنة والجماعة
 II. foll. 5-9. الباب الثاني في ثم البدع والمبتدعين
 III. foll. 10-17. الباب الثالث في التعذيب من فتن ابليس و تعذيب مكائده
 IV. foll. 18. الباب الرابع في معنى التلبيس والغرور
 V. foll. 19-53. الباب الخامس في تلبيسه في العقائد والديانات
 VI. foll. 54-63*. الباب السادس في تلبيسه على العلماء في فنون العلم
 VII. foll. 63^b-64. الباب السابع في تلبيسه على الولاة والسلاطين
 VIII. foll. 65-71^a. الباب الثامن في تلبيسه على العباد في فنون العبادات
 IX. foll. 71^b-76. الباب التاسع في ذكر تلبيسه على الزهاد
 X. foll. 77-140^b. الباب العاشر في ذكر تلبيسه على الصوفية
 XI. foll. 140^b-144. الباب الحادي عشر في ذكر تلبيسه على المتدينين بما يشبه الكرامات
 XII. foll. 145-149. الباب الثاني عشر في ذكر تلبيسه على العوام
 XIII. foll. 50. الباب الثالث عشر في ذكر تلبيسه على الكل الخ

Author: Abû'l Faraj 'Abdarrahmân bin 'Alî bin Muḥammad Al Jawzî الجوزي (d. A.H. 597 = A.D. 1200: see Lib. Cat., vol. v, part i, No. 203).

Foll. 1-78 are written in Naskh; and the rest is written in Nasta'liq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

No. 513.

foll. 50; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الهداية من الاعتقاد

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A.H. 569 by 'Alî bin 'Uḡmân. For a copy of this treatise see Hand-list No. 2564/1

By Muḥammad bin Abî Bakr Ar Râzî الرازي, a Hanafî scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bin Ḥasan Al Bakrî is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary, as quoted in Lied, No. 2004. On the other hand, it agrees verbatim with the beginning of Ar Râzî's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzî and not Abû'l Qâsim is the author of the present commentary.

Beginning:—

الحمد لله الملك المحمود المفزة من الجهات و الحدود
..... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p. 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284.

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe: أحمد بن محمد البراز.

No. 514.

foll. 24; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بدء الأمالي

SHARḤU QASÎDATI BAD' AL AMÂLÎ.

(Also designated Daw' Al Amâlî.)

Another commentary on Bad' Al Amâlî, mentioned in No. 513 above.

By Mullâ 'Alî bin Sultân Muḥammad Al Qârî محمد علي بن سلطان القاري (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning:—

الحمد لله الذي وجب وجود ذاته فيقول الملتجي الى
رحمة ربه الباري علي بن سلطان محمد القاري الخ *

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Râmpâr Lib., No. 225.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 515.

fol. 86 ; lines 17 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

حاشية التقصير على قصيدة بدء الامالي

HÂSHIYAT AT TAQSÎR 'ALÂ QASÎ-DATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Âbidîn bin Idrîs Al Mâlikî محمد زين بن زين العابدين بن ادريس المالكي, a Mâlikî scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference ; but, on fol. 53^b, he mentions Ibrâhîm Al Liqânî Al Mâlikî (d. A.H. 1041 = A.D. 1631) as his teacher (قال العارف بالله سيدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning :—

اللهم صل وسلم على سيدنا محمد وآله وصحبه الحمد لله ذي الجلال
والمنة فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس
المالكي الغف *

Written in fair Naskh. Dated A.H. 1200

No. 516.

fol. 21 ; lines 26 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

شرح قصيدة بدء الامالي

SHÂRḤU QASÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâlî, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafî'c (الرفيع). The works of reference do not enable us to trace any account of the commentator ; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus :—تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجة سنة ١١٤٣, he tells us that the

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning :—

الحمد لله القديم الذي جل من الحديث و دل على قدمه القديم
و الحديث قال العبد المفتقر الى الله البديع محمد بن محمد
الملقب بالرفيع الخ •

Written in fair Naskh. Dated A.H. 1143.

No. 517.

fol. 60; lines 16; size 9 × 9; 6 × 4.

المعالم في اصول الدين

AL MA'ÂLIM FÎ UŞÛL AD DÎN.

A copy of the first of the five parts of Al Ma'âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma'âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw' (parts). Each Naw' has a separate beginning, and is regarded as an independent composition, being designated separately thus :—

(i) Al Ma'âlim fî uşûl Ad Dîn. (ii) Al Ma'âlim fî uşûl Al Fiqh.
(iii) Al Ma'âlim fî Al Fiqh. (iv) Al Ma'âlim fî 'Âdâb an Nazr wa Al Jahl.
(v) Al Ma'âlim fî Al Khilâfiyât.

The present part of Al Ma'âlim is divided into the following 10 chapters; and each chapter is sub-divided into certain Ma's'alah.

I. fol. 1-4 ⁿ	الأول في المباحث المتعلقة بالنظر
II. fol. 4 ^b -9 ^a .	الثاني في احكام المعلومات
III. fol. 9 ^b -15.	الثالث في اثبات العلم للصانع
IV. fol. 16-23.	الرابع في صفة العلم و القدرة
V. fol. 24-29 ^a .	الخامس في بقية الكلام في الصفات

VI. foll. 29-34.	السادس في الجبر والقدر
VII. foll. 35-42.	السابع في النبوة
VIII. foll. 43-47.	الثامن في النفوس الناطقة
IX. foll. 48-54 ^a .	التاسع في احوال القيمة
X. foll. 54 ^b -60.	العاشر في الامارة

Author: Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar Al Khatîb ar Râzî الخطيب الرازي. A most prominent scholar and philosopher, and the leading Sunnî author of his age, belonging to the Shâfi'î school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ân, known as At Tafsir al Kabîr (printed in Cairo in 8 volumes); see Hand-list, Nos. 329-39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultân 'Alâaddîn (A.H. 596-617 = A.D. 1199-1220), the last king of the Khwârazm Shâhi dynasty, for whom he specially composed Hadâ'iq al Anwâr, a work in Persian, being an encyclopædia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhâr Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunnî doctrines, and opposed the doctrines of Shî'a and other sects. Bâqir Dâmâd, a Shî'a scholar, in his work, An Nibrâs, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him امام المشككين (the leader of the throwers of the people into doubt), and refers to him in most opprobrious language, as appears from the following:—

أرأيت الذي حكى عنه امام المشككين ما احكاه فض الله فاه و قل
سيف لسانه و رمح قلبه و اخراة ما اجرأه بمقالته المحكية و اكفرة *

Fakhraddîn ar Râzî died in Harât, A.H. 606 — A.D. 1209. See Mi-r'ât al Janân, fol. 376; Subki, vol. vi, fol. 145; Mujmal Faṣihî, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق الاصباح و خالق الالواح النخ *

A copy of the present Ma'âlim is mentioned in Cairo. vol. ii, p. 55.

The colophon runs thus —

تم كتاب المعالم في الكلام *

Written in Nasta'liq. Dated A.H. 1095

Scribe : عبد العزيز بن مكارم.

No. 518.

fol. 301 ; lines 23 ; size 6 × 4½

المفصل شرح المحصل

AL MUFASSAL SHARH AL MUHASSAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddīn ar-Rāzī (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islām. For a copy of Muḥaṣṣal see Escur., No. 650/5.

By Najmaddīn 'Alī bin 'Umar al-Qazwīnī al-Kātibī نجم الدين علي بن عمر القزويني الكاتبي, commonly called ديدران. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. I, p. 466 ; of which the following two works, viz., *Ash-Shamsiyyah* on logic and *Hikmat al-'Ain* on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit ; *Tā'rikh* is *Guzida*, p. 845 ; *Ḥabīb as-Siyar*, vol. iii, part i, p. 61.

Beginning :—

الحمد لله الذي افاض بجموده العلم وجود الحقائق وانشأ بقدرته

التمة انواع الخلائق النعم *

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qādī Muḥiaddīn Abū'l-Ḥasan bin Izzaddīn bin 'Abdalḥamid al-Qazwīnī. For other copies of the commentary see Leid, No. 1572 ; Brill., No. 565 ; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus :—من كتب خويته سلطان شاء رخ بهادر, tells us that the

present MS. belonged to the Royal Library of Sultân Shâh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sultâniyah A'zamîyah, founded by the above-mentioned Shâh Rukh.

No. 519.

fol. 30; lines 15, size $9\frac{1}{4} \times 5$; $5\frac{1}{2} \times 3$.

إعلام الهدى و عقيدة ارباب التقى

I'LÂM AL HUDÂ WA 'AQÎDATU
ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad as Suhrawardî شهاب الدين عمر بن محمد السهروردي, the most eminent scholar and Sûfi of his time. The author was the nephew of Abû an Najîb as Suhrawardî (d. A.H. 563 = A.D. 1168), founder of the Suhrawardiyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Bagdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaiikh 'Abdal Qâdir al Jilî (d. A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Sûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr ar Rafiq, fol. 80; Isnawî, fol. 252; Mir'ât al Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

الحمد لله الذي رفع غشاوة العمية عن بصائر اهل الوداد الخ *

For other copies of the work see Berlin, No. 1742; Cairo, vol vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220 ; lines 15 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح طوالع الانوار

SHARḤU ṬAWÂLI' AL ANWÂR.

A very old copy of a commentary on Ṭawâli, a theological work on metaphysics, by Baidâwî (d. A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Ubaidallâh bin Muḥammad al Fargânî عبيد الله بن محمد الفرغاني, a well-known Shâfi'î scholar and Qâdi of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Maṣâbiḥ, a well-known work on Ḥadiṣ. See, for a copy of this work, Lib., Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kâminah, vol. ii, fol. 624 ; Brock., vol. ii, p. 198 ; Ḥabîb as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubârak Shah, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning :—

احمد الله حمدا يتقاصر عن ادراك غايته عقول العقلاء رأيت
ان اتعفف به مباركشاه - قال و بعد فمقصود الكتاب مرتب على مقدمة
و ثلاثة كتب اقول الخ *

Quotation from the text is introduced by the word قال, and the commentary by the word اقول.

For other copies of the commentary see Berlin, Nos. 1775-76 ; Bodl., No. 146 ; Escur., No. 1161.

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الاقسرائي.

No. 521.

fol. 154; lines 27; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مطالع الانظار

MATÂLI' AL ANZÂR.

A very old copy of a detailed commentary on Tawâli' (for which see preceding notice), dedicated to Amîr Qausûn (d. A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Nasiraddîn Muḥammad (A.H. 698-708 = A.D. 1298-1308), one of the kings of the Bahr Mamulûk dynasty.

By Shamsaddîn Maḥmûd bin 'Abdarrahmân al Iṣfahânî شمس الدين محمود بن عبد الرحمن الإصفهاني, a scholar known for his special merits in theology, philology, and logic. He was born in Iṣfahân, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Iṣfahân for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawâḥīyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amîr Qausûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning:—

الحمد لله الذي ترحد بوجوب الوجود و دوام البقاء و سميت
بمطالع الانوار قال الحمد لمن وجب وجوده اقول ضمن هذه
الخطبة بمسائل الدين بمعظم مطالب الدين النخ

For other copies of the present commentary see Berlin, Nos. 1777-85; Goth., No. 645; Br. Mus. Suppl., No. 186; Râmpûr Library, Nos. 299-302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Râmpûr Library, No. 298.

Written in good Naskh.

No. 522.

fol. 197 ; lines 21 ; size $9\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy ; and a short preface has been added by some unknown person, thus :—

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله واصحابه

اجمعين النخ *

The commentary, after the preface, begins thus :—

قال الحمد لمن وجب وجوده اقول ضمن هذه الخطبة بمعظم

مطالب الدين النخ *

Written in Nasta'liq. Dated A.H. 975.

Scribe : نعمة الله بن امين الله

No. 523.

fol. 139 ; lines 25 ; size ; $8\frac{1}{3} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية مطالع الانظار

HÂSHIYATU MATÂLI' AL ANZÂR.

A very useful gloss, being mainly an annotation on Isfahânî's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (d. A.H. 816 = A.D. 1413 ; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Hasan bin Muhammad at Tûnî al Isfahânî معين بن حسن بن محمد القوني الاصفهانى. The present gloss and its author are noticed in Râmpûr Library, No. 132 ; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharîf as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Mahmûd al Bukhârî, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning :—

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم
 اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التونسي
 فهذه فوائد متعلقة بالشرح المشهور بطوابع الانظار قد كذبت جمعتها فيما
 سلف من الزمان مما استفدت من اعظم العلماء و التقطت من كتب
 القدماء ظهري بالفكر فاردت ان اجمعها ليكون تذكرة
 للاخوان و الفوائد المنيعة التي علقها على هذا الشرح سيدنا و سيد البشر
 استاذ جماهير العلماء المتبحرين و سلطان اعظم المتأخرين شريف
 الحق و الدين النخ *

Written in fair Naskh. Not dated; apparently 11th century
 A.H.

No. 524.

fol. 321; lines 23; size 9 × 5; 6 × 3.

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century
 A.H.

No. 525.

fol. 119; lines 25; size 7 × 4½; 5½ × 3.

(حاشية طالع الانظار)

HÂSHIYATU MATÂLI' AL ANZÂR.

A very rare annotation on Maḥmūd al Isfahān's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول في الممكنات, the first main division of the work, corresponding with fol. 19^b of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page¹ tells us that the present work is a gloss on *Sharḥ Mawâqif* (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95^b, he mentions his name incidentally as *Maḥmūd al Bukhârî*, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود صنائعه حقول العقلاء
وتعذر إلى معرفته بداهته وصول العلماء والصلوة والسلام على سيدنا
محمد وبعد فيقول المحتاج إلى الله الباري محمود البخاري
أحسن الله حاله وأنجح أماله هذه قليلة من الشبهة والإيرادات
ويسيوة من الأجوبة والترييدات علقت على سبيل الاستعجال الخ *

By *Maḥmūd bin Ni'matallāh al Bukhârî* محمود بن نعمة الله البخاري. Two works of his are mentioned in India Office, Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes *Tûnî* (see No. 523 above); that he dedicated another gloss (see Hand-list, No. 1540) on *Al Fawâ'id ad-Diyya'iyah* by *Jâmî* (d. A.H. 898 = A.D. 1492) to the Emperor *Bâbar* (A.H. 909–937 = A.D. 1503–1530); and that he refers to *Jâmî* in the said gloss with the words *قدس سره*, a term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الأول في الممكنات يجوز أن يراد بالممكن
ههنا التكوين العام المقيد بجانب العدم وأن يراد بالممكن الخاص ولكن
يعنون الكتاب الأول به باعتبار أغلب أجزاء ذلك الكتاب أو باعتبار أن المقصود
أنما هو بيان أحوال الممكنات وذكر الأمور العامة في الباب الأول من هذا
الكتاب إنما هو على سبيل المبدئية الخ *

Written in fair Nasta'liq. Not dated; apparently 12th century, A.H.

¹ On the strength of this note the present MS. has been wrongly described in Handlist No. 1180; nor was the name of the author given, having been traced subsequently.

No. 526.

foll. 73; lines 5; size $7\frac{1}{2} \times 5\frac{1}{2}$; $3\frac{1}{2} \times 2\frac{1}{4}$.

عمدة العقائد

'UMDAT AL 'AQÂ'ID.

(Also designated Al 'Aqîdat Al Hâfizîyah.)

A treatise on theology, expounding Sunnî dogmas, with a refutation of the doctrines of the Shî'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqîdat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Hâfizaddîn Abû'l Barakât 'Abdallâh bin Aḥmad bin Mahmûd an Nasafî حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Hanafî School, who composed several works on the Qur'ânic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Alî Qârî in his Tabaqât, fol. 128^b, gives the date of the author's death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود
النسفي هذا المختصر عمدة عقيدة اهل السنة و الجماعة الخ *

For other copies of the work see Berlin, Nos. 1988-90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434-36.

Written in good Naskh. Dated A.H. 981.

No. 527.

fol. 85 ; lines 29 ; size $10 \times 7\frac{1}{2}$; 7×5 .

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARḤ I 'UMDAT AL 'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâdî 'Abdalmu'min.

By Aḥmad bin A'ûd bin Dānīshmand al Ḥanafī أحمد بن اعوذ بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hāj. Khaḷ. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftāzānī (d. A.H. 791 = A.D. 1389), whom he mentions on fol. 47^a thus:—

و ذكر التفتازاني في شرح المقاصد ان السحر امر خارق للعادة النخ *

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية وجوب وجوده بالحجج

الساطعة وبعد فقد صنف حافظ الحق والملة مقدمة اردت

ان اشرح اياها شرحاً وافياً وسميته كتاب الانتقاد في شرح عمدة

الاعتقاد النخ *

Written in fair Naskh. Not dated ; apparently 10th century A.H.

The MS. was for some time in the possession of one Khaliū Muḥammad, the Imām of Jāmi' Umawī of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف

العمري •

No. 528.

foll. 207; lines 43; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

كتاب الرد على الرافضى

KITÂB AR RADD 'ALÂ AR RÂFIDÎ.

(Also designated Minhâj as Sunnah; see Hâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istîqâmalhî; see Hâj. Khal., p. 353), a work which deals mainly with the Imâmat question and some other Shî'a doctrines, by Hillî (d. A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471/3.

Author: Abû'l 'Abbâs Ahmad bin 'Abdalhalîm أبو العباس أحمد بن عبد الحليم, commonly called Ibn Taimîyah (d. A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين مبشرين و منذرين اما بعد قد
احضر الى طائفة من اهل السنة والجماعة كتابا صنفه بعض شيوخ
الرافضة في عصرنا وهذا المصنف سمي كتابه منهج الكرامة في
معرفة الامامة الخ *

Ibn Taimîyah as Sunî and Hillî as Shî'a were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimîyah refers to Hillî in the preface as بعض شيوخ الرافضة (one of the Râfidîs of his age). Each of the points dealt with by Hillî is fully criticised and refuted by Ibn Taimîyah, who deals at length with the objections to the Shî'a theory regarding the Gaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'ân and Hadîs and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب فرغ من نسخه سنة احدى عشرة و ثمانمائة
يوسف بن عمر العطار الخ •

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطار. There are two important notes, one on the title-page, written in gold, which runs thus:—

برسم الخزانة العالية السلطانية الامامية الاعظمية الفاصرية
الصلاحية الرسولية الغسانية خلد الله ملك ماله و نصرة آمين *

The other, at the end, runs thus:—

و ذلك برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية
الفاصرية عمرها الله ببقاء مالكم و خلد الله ماله و نصرة آمين *

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâsir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amīr Ṣaḥ'ā (see, for a brief account of Amīr's Library, Lib. Cat., vol. v, part ii, No. 305).

No. 529.

fol. 25; lines 20; size $9\frac{1}{2} \times 6$; 7×4 .

شرح الايمان و الاسلام

SHARḤ AL 'ÎMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words, 'Îmân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadīṣ, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimīyah, see No. 528 above; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairî (d. A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180); but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10^b, where *Sharḥ al Madḥab* by Qâḍi Abû Ya'la (d. A.H. 560 = A.D. 1164; see Ibn Rajab, vol. i, fol. 163) is quoted thus: *حكا عنهم القاضي ابو يعلى في شرح المذهب*. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning :—

الحمد لله نستعينه و نستغفره أعلم ان الإيمان و الاسلام يجتمع
فيهما الدين كله و قد كثر الكلام في حقيقة الإيمان و الاسلام و فزاعهم و اضطرابهم
و قد صدف في ذلك مجلدات فنقول قد فرق النبي صلى الله
عليه و سلم في حديث جبرئيل بين مسمى الإيمان الاسلام و الاحسان
الغنى *

Written in good Naskh. Not dated; apparently 10th century
A.H.

No. 530.

fol. 73; lines 25; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$.

كتاب العلو

KITÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسئلة علو الله), a doctrine based on verses of the Qur'ân and on Hadîs, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî شمس الدين أبو عبد الله محمد بن أحمد الذهبي, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v, part ii, No. 4627.

Beginning :—

الحمد لله العلي العظيم رب العرش العظيم على نعمائه السابقة
الظاهرة و الباطنة النخ *

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century

A.H.

No. 531.

fol. 9 ; lines 18 ; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus :—

الجزء الثالث من كتاب مسئلة علم الله تعالى مما جمعه محمد
بن احمد الذهبي *

The present copy (which corresponds with foll. 51^a–67^b of No. 530) is most probably 300 years older than the latter. It begins abruptly thus :—

وروي الحافظ عبد الغني و شيخ الاسلام ابو الحسن الهكاري وغيرهم
بلسانهم في جمعهم عقيدة الشافعي النخ *

The present 3rd part ends thus :—

رواه الخطيب في تاريخه عن عبد الله بن محمد القرشي *

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

No. 532.

fol. 149 ; lines 21 ; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الكافية الشافية في انتصار الفرقة الناجية

AL KÂFIYATU ASH SHÂFIYAH FÎ
INTIŞÂR AL FIRQAT AN
NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qasîdâ'î Nûniyah. Hâj. Khal., vol. ii, p. 127, wrongly designates it Qasîdatu Lâniyah.

Author : Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب القيمي (d. A.H. 751 = A.D. 1350 ; see Lab. Cat., vol. v, part ii, No. 323).

The preface begins thus :—

الحمد لله شهدت برؤيته جميع مخلوقاته و اقرت له بالعبودية جميع
مصنوعاته الخ *

After the preface, the work begins with the following verses :—

إذا اردت مجامع الطرق التي فيها افتراق الدنس في القرآن
مدارهما اعلان قام عليهما هذا الخلاف هما له ركنان

The work comprises several Fasls, in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject; while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Fasls.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

No. 533.

fol. 113; lines 27; size $12 \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

No. 534.

fol. 167; lines 19; size $10 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

حادي الارواح الى بلاد الافراح

HÂDÎ AL ARWÂḤ ILÂ BILÂD
AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Ḥadîṣ, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al-Qaiyimî أبو عبد الله محمد بن أبي بكر بن أيوب الفيومي (d. A.H. 751 = A.D. 1350; see No. 532 above).

Beginning —

الحمد لله الذي جعل جنات الفردوس لعبادة نزهة و بعد فهد
كتاب اجتهدت في جمعه و ترتيبه فهو للمحزون سلوة و للمشتاق
الى تلك العرائس جلوة و سميته حادي الازواح الى بلاد الافراح النخ *

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with I'lam al Mûqi'in.

Written in good Naskh. Not dated; apparently 8th century A.H. Foll. 2-12 and foll. 159-165 (which are dated A.H. 1292) are supplied in a later hand.

No. 535.

foll. 311; lines 33; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح المواقف

SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâdî Aḍud (d. A.H. 756 = A.D. 1356).

By 'Alî bin Muḥammad علي بن محمد, commonly called As Sayyid Ash Sharîf Al Jurjânî السيد الشريف الجرجاني (d. A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

ضمن خطبة كتابه الاشارة الى مقاصد علم الكلام النخ *

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

سبحان من تقدست سبحانه جماله النخ *

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭân-Giyâsad-dîn, the grandson of Tîmûr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438-45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

No. 536.

fol. 342; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

No. 537.

fol. 319; lines 24; size $6\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

حاشية الحلبي على شرح المواقف

HÂSHIYÂT AL CHALABÎ 'ALÂ SHARH AL MAWÂQIF.

A well-known gloss on *Sharh al Mawâqif* (see No. 536 above).

By *Hasan bin Muhammad Shâh al Fanârî* حسن بن محمد شاه الفناري, commonly called *Al Chalabî* الحلبي, a famous author and scholar, known for his special merits in the Qur'ânic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on *Talwîh* (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the *Iznîq Madrasah* of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; *Hadâ'iq al Hanafîyah*,

Beginning:—

الحمد لله الذي تولمت الافهام في كبرياء ذاته و تحيرت الارهام
في عظمة صفاته الخ *

For other copies of the work see Berġin, No. 1107; Cairo, vol. ii, 16.

A printed copy of the gloss is noticed in the 'Āsifiyah Library, No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

fol. 338; lines 21; size 10×6 ; $7 \times 3\frac{1}{2}$.

الحاشية على شرح المواقف

AL HÂSHIYAT U 'ALÂ SHARH AL MÂWÂQIF.

A very detailed gloss on *Sharh Al Mawâqif* (No. 535 above), explaining the text from the theological and philological points of view

By 'Abdalhakîm As Siyâlkûtî السیالکوتی (d. A.H. 1087 = A.D. 1656). See No. 509 above.

Beginning:—

اللهم لك الحمد يوافي نعمك و يكافي مزيد كرمك اما بعد
فهذه فوائد بل فرائد علقتها على شرح المواقف عند قراءة قرّة العين
لهذا الغريب عبد الله الملقب باللبيب الخ *

'Abdalhakîm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of *Sharh Al Mawâqif*, studied under him by his son, 'Abdallâh, commonly known as Al Labîb, himself the author of a gloss on *Al Muṭawwāl* (see Handlist, No. 2798).

One Muḥammad 'Askarî tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to Abdallatîf, the grandson of 'Abdalhakîm.

Written in Nasta'liq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

No. 539

fol. 432; lines 21; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 540.

fol. 193; lines 15; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

الحاشية على الامور العامة

AL HÂSHIYAT 'ALÂ AL 'UMÛR AL 'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of *Sharḥ Mawâqif*, on fundamental principles (الأمور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069–1118 = A.D. 1659–1707).

By Mir Muḥammad Zâhid bin Muḥammad Aslam Al Harawî مير محمد زاهد بن محمد اسلم الهروي, commonly known as Mir Zâhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of Shâh Jahân. Our author's literary attainments and merits were fully appreciated by Shâh Jahân (A.H. 1037–1069 = A.D. 1628–1659), who first appointed him Hisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See *Subḥat al Marjân*, fol. 156^a; *Ḥadâ'iq al Ḥanifiyah*, p. 428; *Tadkira i Ulmâ' Hind*, p. 188.

Beginning —

نحمدك يا من قصرت من وصف كماله السنة العلماء الاعلام
قوله مالا يختص النعم انت تعلم ان المتبادر منه ان الامور العامة احوال
الواجب والجوهر والعرض النعم *

The work was printed in the 'Alawî Press, Lelhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Ràmpûr Hand-list, Nos. 90-92; Âsifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ûd Khân Quraishî, an officer of Panj Hazârî in the reign of Aurangzaib, who was appointed Governor of Aliahâbâd in A.H. 1080 = A.D. 1670; see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ûd Khân.

No. 541.

foll. 110; lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص الخ اذنت تعلم ان المتبادر منه ان الامور العامة

الخ *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 542.

foll. 67; lines 29; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3 .

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'liq. Dated A.H. 1141.

No. 543.

foll. 71 ; lines 28 ; size 12×6 ; $10\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos. 540-42 above), containing useful critical notes.

By Qâdî Mubârak bin Muḥammad Dâ'im al Fârûqî al Gupâmu'î قاضي مبارك بن محمد دائم الفاروقي الغوپا موئي, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Hamdallâh (d. A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Tadkira'î 'Ulamâi Hind, p. 174.

Beginning, without preface, thus :—

قوله ان المتبادر من هذا انه لا يقال كما كان موضوع العلم هو المعلوم
او الوجود المطلق النج *

For other copies of the work see Rampûr printed list, Nos. 71-72 ; India Office, No. 453.

The present copy (which is defective at the end) bears three Arddidâhs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'liq. Not dated ; but most probably written in or before A.H. 1192.

No. 544.

foll. 57 , lines 20 ; size $10 \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

No. 545.

fol. 134 ; lines 17 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (Nos. 540-42 above).

By Maulavî Barkatallâh مولوي بركت الله, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74 ; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najîb ad Dawlah (d. A.H. 1184 = A.D. 1770 ; see Beale, p. 290).

Beginning :—

يا من حمدة اول مواقف الكلام و آخر المقاصد قوله انت
تعلم ان المتبادر منه النخ انت خبير ان الشائع في عرفهم استعمال لفظ
الاختصاص في المحمولات بالطبع النخ *

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'liq. Not dated ; apparently 14th century A.H.

No. 546.

fol. 151 ; lines 21 ; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently 14th century, A.H.

No. 547.

foll. 160 ; lines 19 ; size $11\frac{1}{2} \times 7$; 8×4 .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulavî Zahûrallâh bin Muḥammad Walî bin Ġulâm Muṣṭafâ a Muftî and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works ; see Taḍkira'î 'Ulamâi' Hind, p. 100. The date of his death is omitted by his biographers ; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و أصحابه
اجمعين قال المصنف اي مالا يختص النح اعلم انه قد وقع في
تبئين معنى الامور العامة عبارات مضطربة النح *

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus :—حاشية مولوي ظهور الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'liq. Not dated ; apparently 13th century, A.H.

No. 548.

foll. 454 ; lines 18 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (No. 540 above) ; much appreciated in India, these notes being remarkable for their critical acumen.

By 'Abdal 'Alī Muḥammad bin Nizāmaddīn نظام بن محمد بن علي، commonly called Baḥr al 'Ulūm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shāhjahānpūr. However, shortly after, at the request of the Nawwāb of Rāmpūr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwāb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulūm, in displeasure at this action of the Nawwāb, resigned his service. Meantime, he was requested by Munshī Ṣadraddīn to accept the post of Principal of the Būhār Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قيامت نامه, a work in Persian on the events connected with the day of resurrection. See Būhār Lib. Cat., vol. i, No. 132. From Būhār he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadā'iq al Ḥanafīyah, p. 467; of the Rāmpūr Hand-list, No. 69; and of the 'Āṣifiyah Library, No. 376. On the other hand, the author of the first volume of the Būhār Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Taḍkira'i Ulamā'i Hind, p. 123, and Dr. Hidāyat Husain, in Būhār Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥāfiẓ Gulām Muḥammad, in his work, Aṣ Ṣaulat al 'Abqariyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulūm as his teacher, and uses the words قدس الله الباري مثواه which are always used of a deceased person, thus indicating that Baḥr al 'Ulūm was no longer alive in A.H. 1227. As regards the other dates given, viz., 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning:—

ان اجل كلام يفتلق باللسان اما بعد فيقول العبد الراجي
 عبد علي محمد ابو العياش ابن نظام الملة والدين الانصاري
 ان الامور العامة من اجل العلوم العقلية قوله اي مالا يختص به
 اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الخ *

The author, in the preface, gives some description of Sharḥ al Mawâqif and of the gloss upon it by Mîr Zâhid.

For other copies of the work see Râmpûr, Nos. 68–70; ‘Āṣifiyah, No. 376.

Written in Nasta‘lîq. Not dated; apparently 13th century A.H.

Maulavî Sa‘id of Patna (see Lib. Cat., vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

No. 549.

fol. 216; lines 17; size $12\frac{1}{2} \times 8$; $8 \times 3\frac{1}{2}$.

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله ابي مالا يختص النخ اعلم انه قد وقع في تفسير الامور العامة
عبارات مضطربة النخ *

Written in Nasta‘lîq. Not dated; apparently 14th century A.H.

No. 550.

fol. 120; lines 17; size 8×5 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح العقائد العنصرية

SHARḤU AL ‘AQÂ’ID AL AḌUDÎYAH.

(Also known as ‘Aqâ’id u Mullâ Jalâl.)

A very popular commentary on ‘Aqâ’id Aḍudîyah, a treatise on the principles of faith written, from the Sunnî standpoint, by Qâdî ‘Aḍud (*d.* A.H. 756 = A.D. 1355). For a copy of this treatise see Br. Mus. Suppl., No. 1206/3.

By Jalâluddîn Muḥammad bin As‘ad Aṣ Ṣiddîqî Ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as محقق دواني (the scholar of Dawwân). He was born in A.H. 830 in Dawwân, a district in Gâzarûn, where his father was a Qâdî. He worked as a professor of

the Madrasah Aitam in Shîrâz, and then as a Qâdî of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Şadraddîn Ash Shîrâzî (d. A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, *Persian Cat.*, vol. ii, p. 442^b; Brock., vol. ii, p. 217; Ḥabîb as Siyar, vol. iii, part iv, p. 111.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية وبعد فيقول المحتاج
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العصرية
لم تدع قاعدة من اصول الدينية الخ

Dawwânî, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dâmaḡânî is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqâ'id Mullâ Jalâl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhî, A.D. 1879.

For other copies of the work see Râmpûr Library, Nos. 202-6; Âsîfiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leïd, No. 2026; India Office, Nos. 445-48, 466/1.

Written in Nasta'liq. Dated A.H. 1085.

No. 551.

fol. 58; lines 21; size 11 × 7; 8 × 3½.

The Same.

Another copy of the same. Written in Naskh. Dated A.H. 1116. It is noted, at the end, by one Jân 'Alî, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221-53 =

A.D. 1806-37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

fol. 84; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 6\frac{1}{2}$.

الحاشية على شرح العقائد العنصرية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as *Khânqâhîyah*.)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muḥammad Jân al Qarâbâgî يوسف بن محمد جان القراباغى, one of the eminent scholars of the 11th century. He was born in Qarâbâg, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see *Khûlâsat al Aṣar*, vol. iv, p. 510. Ḥâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد وكيف لحمد فيقول الاحرج ابن محمد جان
القراباغى وسميته بالخانقاهي النخ *

The author composed the present gloss, which is his first composition, at a *Khânqâh* of Samarqand. Hence it is sometimes known as *Khânqâhîyah*. He dedicated the gloss to Ṣufî Abû Ḥamid Khalîlallâh.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116-117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

No. 553.

fol. 106 ; lines 15 ; size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated ; apparently 14th century A.H.

No. 554.

fol. 47 ; lines 23 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الحاشية على شرح العقائد العنصرية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL
'AQÂ'ID AL AḌŪDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwânî. In some cases a philological explanation of the words is also given.

By 'Abdalhakîm as Siyâlkûtî عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656 ; see No. 509, above).

Beginning :—

وهو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعنيين مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمناً ترهم النح *

Two copies of the gloss are mentioned in Râmpûr, Nos. 111-113.

The colophon runs thus :—

تمت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على
شرح العقائد مولانا جلال الدين الدواني *

Written in fair Nasta'liq, within gold-ruled borders. Bears a frontispiece. Not dated ; apparently 12th century A.H.

No. 555.

fol. 60 ; lines 11 ; size $8\frac{1}{2} \times 4$; $5\frac{1}{2} \times 2\frac{1}{2}$.

فخر الحواشي

FAKHR AL HAWÂSHÎ.

An annotation of Dawwânî's commentary (see No. 550 above), and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'azîz العزیز بن محمد, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37^a, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'azîz, the father of the writer, was a poet, known as 'Izzat. He held a mansab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning :—

الحمد لله الذي خصنا بمراتب الادراك و التمييز و الصلوة و السلام
على من علمنا بان العلم شيء عزيز لا يعطى الا لعبد عزيز و بعد فيقول
العبد السفتقر الى رحمة الله محمد بن الشيخ في اهل التمييز المدعو
بفخر الدين ان هذه فوائد شريفة متعلقة بكل شرح العقائد
العضدية و حواشي اليوسفية و كان شروع ذلك في آخر خلافة الامام ...
عالمير بادشاه غازي محمد اورنگ زيب و اختتامه سنة مائة و الف
و ثمان من الهجرة ... و سميته بفخر الحواشي على كشف الغواشي
النج *

Written in Nasta'liq. The frequent corrections and alterations suggest that the present is an autograph copy.

No. 556.

fol. 74 ; lines 17 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العنصرية

AL HÂSHIYATU 'ÂLA SHARḤ AL
'AQÂ'ID AL ADUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above) containing logical explanations of the points requiring such explanations.

By Mullâ Nizâmaddîn bin Quṭbaddîn as Sihâlawî ملا نظام الدين سيهالوي, the father of Baḥr al 'Ulûm (*d.* A.H. 1225 = A.D. 1810 ; see No. 548, above). He studied under his father, and under Amânallâh al Bânârasî (*d.* A.H. 1133 = A.D. 1720). Fatiḥa'i Farâğ, the ceremony observed on his completing his studies, was performed by a Ṣūfî, Gulâm Naqshband (*d.* A.H. 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzâq al Hânsawî. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Taḍkira'i 'Ulamâ'i Hind, p. 42 ; Ḥadâ'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus :—

قوله هو انسان النح لا يرتاب ان حاصل الضمير مذكور صريحاً وهو الذبي
اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لا يخذش صراحته النح *

The author's name does not appear anywhere in the text ; but a note on the title-page, which runs thus :—حاشية ملا نظام الدين والد, tells us that the present gloss is by Mullâ Nizâmaddîn. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12^b from Nizâmaddîn's gloss, a passage which will be found on fol. 6^a of the present MS. :—

تحريرة ان المقدمات مسرلة غير منتجة للمطلوب *

A copy of the present gloss is noticed in Râmpûr, No. 281.

Written in Nasta'liq. Dated A.H. 1249.

No. 557.

fol. 34; lines 22; size 10×7 ; 7×4 .

الحاشية على شرح العقائد العضدية

**AL ḤASHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADUDĪYAH.**

A gloss on Dawwānī's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullā Kamāladdīn as Sihālawī السهالوي, a prominent scholar of India, who studied under Mullā Nizāmaddīn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see Tadkira'i 'Ulamā'i Hind, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعروف باللام هو المطلق مع التخصيص
الحاصل من قبل اللام فهو عرمني لا يمنع الاطلاق الخ *

For two other copies of the gloss see Rāmpūr, Nos. 1118-9.

Written in Nasta'liq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

No. 558.

fol. 44; lines 24; size $11\frac{1}{2} \times 5\frac{1}{2}$; $8\frac{1}{2} \times 4$.

الحاشية على شرح العقائد العضدية

**AL ḤĀSHIYATU 'ALĀ SHARḤ AL
'AQĀ'ID AL ADUDĪYAH.**

A very useful gloss on Dawwānī's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarrahmān bin 'Abdarrasūl ar Raḥmānī بن عبد الرحمن بن عبد الرسول الرحمانى, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته و تنزهه عن مجانسة مصفوعاته
وبعد فيقول الفقير الى التأييد السبعاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معاقبة على الشرح المشهور للعقائيد العضدية
قد كنت قيدتها في سالف الزمان فاردت الآن ان احريها مفصلة مبدوبة
مستعيناً بالله الكريم و متوكلاً على الحي العظيم النخ *

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwânî's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 559.

fol. 71; lines 16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 560.

fol. 386; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

شرح المقاصد

SHARH AL MAQÂSID.

A very popular commentary by Sa'daddîn al Taftâzânî (d. A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called *Al Maqâsid*; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لك الحمد و المنة و على رسولك و اصحابه الصلوة و التحية و بك
الاستعانة و منك التوفيق و عليك التوكل و اليك التفويض *

The original preface of the commentary (see pp. 1-2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لك الحمد يا من بيده ملكوت كل شيء و به اعتصامة و من عنده
ابتداء كل حي و اليه معادة النخ

The present copy, and the above referred to printed copy, agree verbatim from the passage *اعلم ان للانسان قوة نظرية كمالها معرفة حقائق* (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854-55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1-144 are supplied in a later hand.

No. 561.

foll. 310; lines 17; size $10\frac{1}{4} \times 5\frac{1}{8}$; $7 \times 3\frac{1}{2}$.

تذهيب التهذيب

TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdîb, a work of Sa'daddîn at Taftâzânî (d. A.H. 791 = A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî *أبو يوسف محمد بن يعقوب البنباني*, a scholar of the 11th century A.H.; see Lib. Cat., vol. ii, No. 474.

Beginning:—

إلّاّم اقدم و جناب القدس و الكبرياء محفوف بالجبروت و حاتم
احجم و نقاب الحمد و الثناء مكشوف في الملك و الملكوت فيقول
الفقير الفضل الرباني ابو يوسف محمد بن يعقوب البنباني ... و سميته
بتذهيب التهذيب *

The commentary is a rare one, only one other copy of the same having been noted, viz., Āsifiyah Library, No. 183.

Written in Nasta'liq. Dated A.H. 1193.

No. 562.

foll. 88; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

الاصابة في درة القلائد

AL IŞÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on Durrat al Qalâid, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Hanafî scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:—

و النظم لبعض الفضلاء السابقين من الحنفية *

By Aḥmad bin Muḥammad al Madanî **أحمد بن محمد المدني**, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660; see Brock., vol. ii, p. 205; Khulâṣat al Aṣar, vol. i, p. 342; Tâj at Tabaqât, vol. xi, fol. 340.

Beginning:—

الحمد لله و لي النعماء باسط الجود على اهل الارض و السماء احمد
جميع معامدة النعم *

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in Durrat al Qalâid indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم هذا العلى الصمد	الواحد الفرد القديم الاحد
سميتها بدرة القلائد	و غرة الاصول بالعقائد
اياتها من مائة لم تزود	فليس فيها من كسور العدد
من سنة الثلاث و التدعينا	و سبعمائة مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

No. 563.

fol. 84 ; lines 19 ; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المسامرة في شرح المسامرة

AL MUSÂMARAH FÎ SHARH AL MUSÂYARAH.

A commentary on Al Musâyaharah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (*d.* A.H. 861 = A.D. 1456). For a copy of Musâyaharah see Berlin, No. 1826. As we are told by its author, Al Musâyaharah is an abridgment of Al Qudsîyah, a work on theology by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

By Kamâladdîn Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î كمال الدين ابو المعالي محمد بن احمد المقدسي الشافعي, a scholar of the 10th century A.H., belonging to the Shâfi'î school and the Qâdirîyah order of Sufism. He studied under Ibn al Humâm (the author of the text) and Ibn Hajar (*d.* A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500 ; see *An Nûr as Sâfir*, fol. 147^a ; Brock., vol. ii, p. 226.

Beginning :—

حمدا لمن رسم على صفحات الكائنات دلائل توحيدة وبعد
فجدا توضيح كتاب المسامرة في العقائد تأليف شيخنا كمال الدين
محمد ابن الهمام •

For other copies of the work see Leïd, No. 2038 ; Cairo, vol. ii, No. 53 ; Alger, No. 559.

Written in Naskh. Not dated ; apparently 11th century A.H.

No. 564.

fol. 407 ; lines 39 ; size $10\frac{1}{2} \times 7$; $9\frac{1}{2} \times 6$.

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnî Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On fol. 4^b-51 of the present volume, the treatise الغياني by Imâm al Ḥaramain (d. A.H. 478 = A.D. 1085 ; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume :—

I. الاسماء و الصفات by 'Abdal Qâhir al Baġdâdî (d. A.H. 429 = A.D. 1037).

II. شعب الايمان by Ḥalîmî (d. A.H. 403 = A.D. 1012).

III. المقصد الاسنى by Ġazzâlî (d. A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows :—

I. fol. 1-52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. fol. 53-97^a. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العاشر من الكتاب الثالث في الردة.

III. fol. 97^b-98^a. Khatimah (epilogue) to the preceding chapter خاتمة فيما يحصل به ثبوت المرئد.

IV. fol. 98^b-407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع يشتمل على عشرة ابواب.

(i) fol. 98^b-147^a. 1st Bâb of the 4th Kitâb, defining Imâm الاول من ابواب شعب الايمان القول في الايمان.

(ii) fol. 147^b-407. 2nd Bâb (incomplete) of the 4th Kitâb, on

الباب الثاني من الكتاب belief in the Prophet and in other prophets
في شعب الإيمان من اعتقاد نبوة النبي و سائر الأنبياء و الاعتراف به.

The subject proper of this 2nd Bāb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (fol. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet:—

و وصل الإيمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق وصفها و تعديدها بمعانيها و اثبات الرسول صلى الله عليه و سلم بالالفاظ الدالة عليها فان تصديقه في الرسالة يأتي على قبولها منه الخ *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of *حَنَّان*, one of the 99 names of God, while the next begins with the definition of *مَقِيت* another (and the last) of the 99 names of God, as appears from the following words of the colophon:—

و يتلوه في النبي بعده اسم المقيت جل و على *

On fol. 67^b, the author refers to the 2nd (missing) Kitāb of the present work, containing a history of the origin of heretical theories and innovations in Islām, thus:—

اعلم و فقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا هذا *

The theories of the Galatīyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380^b thus:—

و منها اثبات المحاسبة عن الخلق ... وفي هذا ابطال من انكر محاسبة الصانع عن عبادة كما ذهب اليه الغلطية من الجهمية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم البصري و منها ابطال قول هشام القرطبي لان هشاماً حرم على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ *

On fol. 71^a, the author refers to the *Shaitâniyah* (شيطانية) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus :—

اما الشيطانية اصحاب شيطان الطاق حكي عنه القول بكثير من
تشبهات الروافض وزاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها
و ارادها و التقدير عند الارادة و الارادة فعل النخ *

Author : ‘Abdâllâh Abû Bakr bin Hasan an Nawawî أبو بكر عبد الله بن حسن النوي. The works of reference do not provide us with any account of the author ; but the author himself, in the colophon quoted below, tells us that he was born in Nawâ, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407 :—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله أبي بكر
ابن حسن النوي مولدا ثم الدمشقي و كان الفراغ منه ... يوم الجمعة
..... ثامن ذي القعدة سنة عشرة و ثمانمائة و الحمد لله علي
كل حال و يتلوه بعدة اسم المقيت النخ *

Hence he was a scholar of the 9th century A.H. The author mention his *Shaikh* (teacher), Abû Bakr al Mausîlî (d. A.H. 797 = A.D. 1395 ; see Brock., vol. ii, p. 166), on fol. 399^b ; and refers to his work, *Futûh Ar Rahmân*, thus :—

قال شيخنا ابو بكر الموصلي قدس الله في كتابه المسمى بفتوح
الرحمن النخ *

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus :—

لازم ولا يتعدى كقولنا يتعلق بمقتضاة لغيره كوصفنا بانه عالم
قادر النخ *

The larger portion of foll. 1-12 is damaged.

Written in fair Naskh. Dated A.H. 810.

No. 565.

foll. 52 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

المصباح

AL MISBĀḤ.

A rare commentary on Umm al Barâhîn, a well-known work on mystic theology, by Sanûsî (d. A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir as Şaman.

By Muḥammad bin 'Abdarrâhîm bin Ibrâhîm bin Hasan al Ḥanafî محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works ; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafâjî (d. A.H. 1069 = A.D. 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرد بوجوب الوجود و اناض جودة على كل موجود
 و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم
 بن حسن الحنفي قد كنت شرحنا ام البراهين
 شرحا سميته الجواهر الثمين ثم رأيت كبير الحجم فشرحت في شرح
 لها متوسط و سميته بالمصباح النخ *

Written in fair Naskh. Dated A.H. 1199.

Scribe : حافظ محمد امين.

No. 566.

foll. 40 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على شرح الهددي لام البراهين

**AL HÂSHIYATU 'ALÂ SHARH AL
HUDHUDÎ LI UMM AL
BARÂHÎN.**

(Designated, in Cairo, vol. ii, p. 21, Al Hawâshî al Bahîyah.)

A detailed annotation of Sanûsî's Umm al Barâhîn (mentioned in the preceding notice) and of the commentary on this work by Hudhudî (for a copy of which see Berlin, No. 2019).

By Shaikh Husain an Namâwî شيخ حسين الناموي, a scholar of the 11th century A.H. ; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudî is stated to be a scholar of the 12th century A.H. ; but if, as stated above, Shaikh Husain (who annotated Hudhudî's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام الا تمان الا كمالا على سيدنا
محمد سيد ولد عدنان و بعد فهذه حواشي و فوائد و نكت
جمعتها من كتب القوم على العقيدة المسماة بام البراهين و شرحها
للهددي النخ *

Written in good Naskh. Dated A.H. 1182.

No. 567

foll. 353 ; lines 19 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

اليواقيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Sûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the *Ṣūfīs* in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, *Z.D.M.G.*, vol. xxi, p. 271.

Author : ‘Abdalwahb̄ bin Aḥmad bin ‘Alī ash *Shā‘rānī* عبد الوهاب بن أحمد بن علي الشمراني, the most prominent *Ṣūfī* scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 *Ṣūfī Shāikhs*. See *Al Lawāqih*, Hand-list, No 2446, foll. 328-404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see *Tāj at Ṭabaqāt*, vol. x, fol. 497; *Al Khitāt at Tawfiqīyah*, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; *Z.D.M.G.*, vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Hāj. Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين واصلني واسلم علي سددنا محمد وعلي
سائر الانبياء هذا كتاب الفقه في علم العقائد وسميته باليواقيت
و الجواهر في بيان عقائد الاكابر وذلك لان المدار في العقائد علي
هاتين الطائفتين اذ الخلق كلهم قسمان إما اهل نظر و استدلال وإما اهل
كشف و عيان فربما ظن من لاخوض له في الشريعة ان كلام احدي
الطائفتين مغالف للآخرى فقصدت في الكتاب الجمع بينهما و هذا
لا اعلم احدا سبقني اليه الخ *

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair *Naskh*. Not dated; apparently 11th century A.H.

No. 568.

fol. 208 ; lines 22 ; size 11×7 ; $8 \times 4\frac{1}{2}$.

الصواعق المحرقة

AS SAWÂ'IQ AL MUHRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs ; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shî'a sects. The author upholds Sunnî views on the subject strongly, condemning those of the Shî'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shî'a authors composed works in refutation of our present work. See Kashf al Hujub, fol. 45^b. As Sawârim, by Shustarî (d. A.H. 1019 = A.D. 1610 ; see No. 623 below), is the best known work on the subject. For a copy of which see Bûhâr Lib. Cat., vol. ii, No. 112.

Author : Shihâbaddîn Ahmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî شهاب الدين أحمد بن محمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566 ; see Lib. Cat., vol. v, part i, No. 283).

Beginning :—

الحمد لله الذي اختص نبيه الخ *

For other copies of the work see Berlin, Nos. 2128-30 ; Goth., No. 861 ; Br. Mus. Suppl., No. 192 ; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh. Dated A.H. 1090.

Scribe : ملا أبوة.

No. 569.

fol. 140 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

صمة الانبياء

'ISMAT AL ANBIYÂ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Ismat al Anbiyâ' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works ; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhraddîn ar Râzî (d. A.H. 606 = A.D. 1209 ; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Fasls :—

- I. foll. 9-22^a. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام معصومون عن الكفر و الكبائر
- II. foll. 22^b-38^a. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام عن المعاصي التي دون الكفر
- III. foll. 38^b-149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة اليهم

The author dedicated the present work to Prince Mu'izzaddîn Muhammad Kâmrân (d. A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215-222).

Author:—‘Abdallâh bin Shamsaddîn bin Jamâladdîn al Anṣārî عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣārî tribe of Arabia. Some of his ancestors settled in Sultānpûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣūfî of great repute, and flourished during the reign of Humâyûn (A.H. 937-963 = A.D. 1530-1556), who honoured him for his literary attainments with the title of *Shāikh al Islām* and, as a Ṣūfî, with the title of *Makhdûm al Mulk*.

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftar of *Raudat al Aḥbâb* (see this Library's Persian Cat., vol. vi, Nos. 496-97) was not by Jâmâladdîn (d. A.H. 926 = A.D. 1519), but was a later *Shi'â* addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnîs, whereas the 3rd Daftar contains passages supporting *Shi'â* views. This was the subject of dispute between our author and ‘Abdalqâdir Badâ'yûnî, the author of the well-known *Muntakhab at Tawârîkh*. (For a description of the dispute, see *Muntakhab at Tawârîkh*, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujârât, A.H. 990 = A.D. 1582; see *Muntakhab at Tawârîkh*, loc. cit; *Tadhkira'i 'Ulamâ'i Hind*, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of *Hadâ'iq al Hanafiyyah*, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بک اعتصم یا عزیز یا کریم و من يعتصم بالله فقد هدي الى صراط مستقيم و بعد فيقول العبد المعتصم بحبل الله الباري عبد الله بن شمس الدين بن جمال الدين الانصاري عصمه الله عن خلف القول و ماظهر من انه سمي نبي آخر الزمان و هو الملقب بمعز الدين محمد كامران من الله على البرايا بتأييده و سميت بعصمة الانبياء ... متحفاً لذلك الملك الذي تلقي الفلاس لامره بالقبول الخ *

The use, in the preface, of the verb عصى in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe : شيخ عبد الله.

No. 570.

fol. 110 ; lines 15 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

اتحاف المريد بجوهرة التوحيد

ITHÂF AL MURÎD BI JAWHAR AT TAWHÎD.

The present work is an enlargement of Irshâd al Murîd, a concise commentary by the same author on Jawhar at Tawhîd, a versified treatise on theology by the commentator's father, Ibrâhîm al Liqânî (d. A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library, Nos. 201-202.

Author : ' Abdassalâm bin Ibrâhîm al Mâlikî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of Jawhar at Tawhîd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jâmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see Khulâsat al Aṣar, vol. ii, p. 417 ; Brock., vol. ii, p. 307.

Beginning :—

الحمد لله الذي رفع لاهل السنة المحمدية في الخافقين اعلامه
الخير *

For other copies of the work see Munich, Nos. 148-149 ; Paris, Nos. 1281-82 ; Alger., Nos 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe : سيد محمد بن عبد الله الكافي.

No. 571.

fol. 97 ; lines 23 ; size 9×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same.

Written in good Naskh. Not dated ; apparently 13th century

No. 572.

foll. 99 ; lines 19 ; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 8$

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 1203.

Scribe : حسين بن عبدالرحمن.

No. 573.

foll. 6 ; lines 23 ; size $8\frac{1}{2} \times 6$; 7×4 .

فيض الاله المتعال باثبات كرامات الاولياء
في الحياة و بعد الممات

FAID AL ILÂH AL MUTA'ÂL BI
ISBÂTI KARÂMÂT AL AWLIYÂ'
FÎ AL ḤAYÂT WA BA'D
AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Ahmad al Jawharî *أحمد الجوهري*, a scholar, Sûfî and disciple of 'Abdalwahhâb ash Shâ'rânî (d. A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Sûfî Ahmad bin Muhammad al Jawharî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198^a ; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning :—

الحمد لله رب العالمين ... قال الشيخ أحمد الجوهري اعلم
وفقنا لما هو الحق المبين الخ *

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated ; apparently 13th century

No. 574.

foll. 113 ; lines 27 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ ISBÂT
WAJH AL WAZN WA 'ÂLAT
AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Hadîş. The Mu'tazilî and some other sects of Muhammadans explain those passages of the Qur'ân and Hadîş allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râshidî عبد الله بن مبارك بن عبد القادر بن محمد بن أحمد بن مبرك بن عبد القادر بن محمد بن أحمد بن عبد الله الراشدي, a Qâdi of Constantine (in Africa), of the 11th century A.H., belonging to the Mâlikî school.

Beginning:—

حمد المقيم الوزن و بعد فيقول القاضي بقسنطينية
وهو الراجي عفو القادر الراشدي عبد القادر فظهر انها رسالة جلية
من ثم استحققت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة
الميزان النخ *

At the end the author gives us his genealogical table, in which he traces his descent from 'Alî, the 4th Caliph.

Written in Maḡrabî character. Not dated ; apparently 11th century A.H.

No. 575.

foll. 9 ; lines 23 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

حاشية على رسالة علامات الساعة

HÂSHIYATU 'ALÂ RISÂLAT I
'ALÂMÂT AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûrî (d. A.H. 1066 = A.D. 1656) on the treatise of Ibn Abî Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alî ash Shaibânî الشيباني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Alî al Ajhûrî.

Beginning :—

الحمد لله رب العالمين و انصلاة و السلام ... على سيد المرسلين
و على آله و صحبه اجمعين و بعد فيقول العبد الفقير الى ربه الغني
على الشيباني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي
علي الا جهوري في حاشية على رسالة ابن ابي زيد قال سيدي
الا جهوري اول اشتراط الساعة خروج الترك الخ *

No other copy of the present annotation is known to us.

Written in fair Naskh. Not dated ; apparently 12th century A.H.

No. 576.

foll. 18 ; lines 17 : size $9 \times 6\frac{1}{2}$; $7 \times 6\frac{1}{2}$.

الا جوابة المصرية

AL AJWIBAT AL MISRIYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muhammad Sibî Ahmadi. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

I. Foll. 1-2. Contents. The questions (in 75 couplets).

II. Foll. 3-4^a. The replies (in 54 couplets).

III. Foll. 4^b-18. Detailed replies to the questions (in prose).

Author: Muhammad bin 'Abdalbâqî bin Yûsuf az Zarqânî
ومحمد بن عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwatṭā' (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qastallāni's Al-Mawāhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tâj al-Tabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning:—

الحمد لله وكفى وسلام على عبادة الدين اصطفي فقد جازني بعض
الناس بأسئلة جمعها من أماكن شتى وجعلها نظماً والله أعلم بالمقاصد الخ *

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Âdam, begins thus:—

لك الحمد يا ربي وعفوك اسئل وحسن ختام اذ بي الموت ينزل
وهل قبلنا خلق وكان لهم دنا وفي الارض قد كانوا وعاشوا وطونوا

The reply to this point, which is in the negative, runs thus:—

بدأت بحمد الله اذ هو اول وبعد اصلي على النبي هو افضل
فما صح اصلا قبل آدم آدم ولا امم من قبله تنقل

The same question, with the reply in prose, begins thus:—

اولها هل كان قبل آدم آدم وامم جوابه هذا شيء لا يصح كما
ذكرة غير واحد الخ *

Written in fair Naskh. Dated A.H. 1279.

No. 577.

fol. 23; lines 21; size $9 \times 6\frac{1}{2}$; 7×4 .

The Same.

Another copy of the same. Written in good Naskh. Dated A.H. 1289.

Scribe: ابو النجاشي صالح سعد

No. 578.

foll. 10 ; lines 21 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AŞ ŞAWÂB
WA

AL HAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1-8. Radd Al Jâhil Ilâ Aş Şawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning :—

الحمد لله شارح الاحكام و مبين الحلال و الحرام اما بعد فيقول
العبد الفقير عبد الغني بن اسماعيل النابلسي الحنفى القادري
النقشبندى هذه رسالة عملتها في صحة نسبة التأثير الى كل شيء
بحسب الظاهر على يد الانسان الولى و غيره من الميت و الحي النخ *

The colophon runs thus :—

صنفنا هذه الرسالة اقل من نصف يوم سنة احدى و تسعين و الف

النخ *

Foll. 8^b-10. Al Haqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning :—

الحمد لله الفتاح العليم هذا كتاب كريم عملته في
مجلس واحد يوم الثلاثاء و السابع عشرين من صفر سنة ثمان و مائة

و الف و سميته الحق اليقين اعلم ان كل انسان حادث
جميعه ليس منه شئ قديم النخ *

Author: 'Abdalḡani bin Ismâ'il An Nâbalusî عبد الغني بن اسماعيل النابلسي, the most famous Ḥanafî scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345-48. He received spiritual training under two orders of Sûfism, viz., the Qâdirîyah and the Naqshbandîyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31-38; Tâj at Tabaqât, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

No. 579.

fol. 12; lines 35; size 10 × 7; 7 × 4.

الصارم الهندي

AS ŞÂRAM AL HINDÎ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Sûfî, Mujaddid as Sihrandî¹ (d. A.H. 1035 = A.D. 1626), contained in his Maktûbât (for a copy of which see this Library's Persian Hand-list, No. 1388). The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alî al al Ḥanafî 'Ajamî حسن بن علي الحنفي 'Ajami, a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafîyah, p. 456. He was a disciple of the famous Sûfî of Mecca, Ibrâhîm bin Hasan al Kûrânî (d. A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهندي
الى الحرمين في اثناء ثلاث و تسعين شوال عن احمد السرهندي و عن

¹ The present spelling is that given in Subḡat al Marajan, fol. 107; but commonly the word is spelt Sarhandî.

كلماته الشنيعة المذقولة من مكتوباته و عمن تلفظ بها و اعتقدها او روجها
 فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان اجيب على
 ذلك السؤال فاستعنت بالله النخ *

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his *Shaikh*, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâliyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014-1037 = A.D. 1605-1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السير هندي فقد عره ... الشيخ عبد الحق الدهلوي الكوفي
 و رفيقه في الطريق تاج الدين العثماني الا ان الشيخ عبد الحق تطف
 به في رسالته التي كتبها اليه و بين له فيها قيم ما هو عليه حيث قال و اظن
 انك في باطنك لست كما كتبت و كذا تطف به معاصره حيث لم يخبروا
 سلطان الهند السلطان جهانغير بن جلال الدين اكبر الا بتوقيصه لسيدنا ابي بكر
 الصديق رضي الله فاهانه و امر بتنف لحيته و حبسه ... في قلعة قواليار
 النخ *

The following eminent *Şûfis* and scholars, who criticised Mujaddid's *Maktûbât*, are quoted:—

- I. 'Abdalḥaqq Ad Dihlawî (d. A.H. 1052 = A.D. 1642).
- II. Ibrâhîm al Kûrânî (d. A.H. 1101 = A.D. 1689).
- III. Muḥammad bin 'Abdar Rasûl al Barzangî (d. A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from *Maktûbât*, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

No. 580.

fol. 357 ; lines 19 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

حجة الله البالغة

HUJJAT AL ALLÂH AL BÂLĪGAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Hadîş and the opinions of reliable authorities.

Author : Aḥmad bin 'Abdarrahîm ^{أحمد بن عبد الرحيم}, commonly called Shâh Walîallâh ^{شاه ولي الله} (d. A.H. 1176 = A.D. 1762 ; see Lib. Cat., vol. v, part i, No. 125).

Beginning :—

الحمد لله الذي فطرنا على ملة الاسلام النخ *

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'ta'liq. Dated A.H. 1240.

No. 581.

fol. 4 ; lines 16 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الخريدة البهية

AL KHARÎDAT AL BAHÎYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author : Aḥmad bin Muḥammad al 'Adawî ad Dardirî ^{أحمد بن محمد المدوي الدرديري}, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786 ; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise ; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad aṣ Ṣâwî (d. A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning :—

يقول راجي رحمة القدير اي احمد المشهور بالدرديري
الحمد لله العلي الواحد العالم الفرد الغني الماجد

Written in fair Naskh. Not dated ; apparently 13th century

No. 582.

foll. 27 ; lines 21 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الدر النضيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂSÎ
KALIMAT AT TAWHÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet ; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author : Muḥammad bin 'Alī ash Shawkānī الشوكاني (d. A.H. 1250 = A.D. 1834 ; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Hanafī, Mālikī, Shāfi'ī and Ḥanbalī). In his work, Al Qaul al Muḥid, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning :—

أحمدك لا أحصى ثناء عليك أنت كما اثنيت على نفسك الخ *

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe : حسن بن مهدي.

No. 583.

foll. 29 ; lines 11 ; size 8×6 ; $6 \times 3\frac{1}{4}$.

تسويلات الفلاسفة

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

No. 624.

foll. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الایقانات

AL'I QÂZÂT.

A work dealing briefly with the theory of *خلق الافعال* (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points *قدر* and *جبر* (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as *Ar Rawâshih*.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a Shī'â scholar of great repute. He was a native of Astrâbâd, but settled permanently in Isfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of *باقر العلوم* (master of learning). He was surnamed Dâmâd by his father, who was the Dâmâd (son-in-law) of 'Alī bin 'Abd 'Âlī, the famous Shī'â Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dâmâd. Our author is warped by his prejudice against the Sunnīs; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life *Khulâṣat al Aṣar*, vol. ii, p. 341; *Nujûm as Samâ*, p. 46. Dr. Rieu in *Persian Cat.*, vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary: — *عروس علم دین را مرده داماد*. The author of *Sulâfat al 'Aṣr*, fol. 244*, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning:—

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خليقته
محمد و آله المعصومين من عترته ... و بعد فقد سألني افاض الله عليك
سجالات فيوضات القدس ... عن مسألة خلق الاعمال ولقد اوفينا حقها
في كتبنا العقلية ... وفي كتابنا الرواشح *

Written in beautiful Naskh. Not dated; apparently 11th century

No. 625.

foll. 71 ; lines 21 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

تقويم الايمان

TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Fāsils:—

- | | |
|-------------------|-------------------------------------|
| i. Foll. 1-12. | تصحيحات |
| ii. Foll. 13-21 | تقويمات |
| iii. Foll. 22-34. | تقويمات تقدسية |
| iv. Foll. 35-53. | استيفاء ما بقي من التقويمات القدسية |
| v. Foll. 54-71. | تصحيحات تجريدية |

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd باقر محمد بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الانوار ظلالك و تمجدت يا من الذوات افعالك
 اما بعد فان احوج المفتاقين الى الله الغني محمد باقر الداماد الحسيني
 النخ *

For other copies of the work see India Office, No. 581 ; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated ; apparently 11th century, A.H.

No. 626.

foll. 121 : lines 21 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

التعليقات على تقويم الايمان مع الايقاعات

AL TA'LÎQÂT 'ALÂ TAQWÎM AL
'ÎMÂN MA'A AL 'ÎQÂDÂT.

Two works of Muḥammad Bâqir Dâmâd, bound in one volume. Foll. 1-84. At Ta'lîqât (التعليقات). A commentary by Muḥam-

mad Bâqir Dâmâd (d. A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, Taqwîm Al 'Îmân, for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين و بعد
فهذه معلقات علي كتاب تقويم الايمان ... قوله تقدست القدس الطهر اسم
مصدر النخ *

No other copy of the commentary is known to us.

Foll. 84-121. Al 'Îqâzât (الايقاعات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

fol. 42; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

No. 627.

نبراس الضياء

NIBRÂS AD DIYÂ'.

A treatise on the important *Shi'â* theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqîyâh, the important *Shi'â* doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

By Muḥammad Bâqir bin Muḥammad ad-Dâmâd بن باقر بن محمد (d. A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك يعترضون على ما قد ورد في
احاديث سادتنا المعصومين في شرح باب البداء النخ *

The author, in the present work, refutes the Sunnîs who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعية). He further quotes certain Ḥadîṣ from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A *Shī'a* Hadīṣ in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امراباء بذبحه ثم فداء
بدبح عظيم النخ *

For many other Hadīṣ on the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third *Shī'a* canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qadâ' (fore-ordination from all eternity), as appears from the following:—

و يقال للنفوس السماوية كتاب المحو والاثبات لوقوع ذلك فيما
ينطبع فيها مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث
المقدرة الزمانية وربما يقال كتاب المحو والاثبات للزمان لكونه عالم التغير
و التبدل والتصرم و التجدد فهو كتاب القدر العيني بحسب اخير مراتب
الوجود في الاعيان و بالجملة الامر في كتاب القدر على خلاف الامر في ام
الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا
و هذا معني جواز البداء في القدر لافي القضاء النخ *

Written in good Naskh. Not dated; apparently 12th century

A.H.

No. 628.

fol. 195; lines 24; size 10 × 6½; 7 × 3½.

القصاصات

AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Hadīṣ and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

- i. Foll. 2-13. القبس الاول فيه ذكر انواع الاعدوت و تقاسيم الوجود
- ii. Foll. 14-29. القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل التقدم بالذات
- iii. Foll. 30-45.^a القبس الثالث فيه تثنية البعدية الانفكاكية و تقويم البرهان من سبيل القبلية السرمدية
- iv. Foll. 45^b-53.^a القبس الرابع فيها استشهاد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاوصياء السابقين الخ
- v. Foll. 53^b-69. القبس الخامس في نعو وجود الطبائع المرسله و سبيل البرهان من نعو وجود الطبيعة
- vi. Foll. 70-92. القبس السادس في اتصال الزمان و الحركة و تقويم سباق البرهان بسب اتصال كمية الزمان على النظم الطبيعي من سبيلين
- vii. Foll. 93-109. القبس السابع في اقتضائية و احتجاجات جدلية و قياسات و شكوك مغالطة على الطرفين من الفريقين
- viii. Foll. 110-136.^a القبس الثامن في تحقيق قدرة الله و سبحانه و ارادته جل سلطانه و غيرهما
- ix. Foll. 136^b-161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدوية و العودية
- x. Foll. 161-195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الدماذ (d. A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning:—

الحمد لله الواحد الاحد الصمد المصمود مهيمن كل وجود ... اما بعد
 فاحوج المخلوقين محمد بن محمد يدعى باقر الداماد يقول
 بعض من لم يسعني ان اجيبه بالرد ... سألني ان افرد له
 بالذكر ... ان رب الابداع و التكوين متفرد بالقدم سبق بالدوام انا آتيه
 بما سألته الخ •

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see *Lib. Cat.*, vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as شريكنا في التعلم (*my colleague in learning*). For other copies of the work see 'Asifiyah, No. 48; Buhâr, *Lib. Cat.*, vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mîr Muhibballâh; and, in A.H. 1192, one Ilâhdâd Khân purchased it from the above-mentioned Mîr, as appears from their seals and notes at the beginning.

No. 629.

fol. 170; lines 15; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شواهد الربوبية

SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawâhid and Ishrâq.

Author: Şadraddîn Muḥammad bin Ibrâhîm Ash Shîrâzî صدر الدين محمد بن ابراهيم الشيرازي, a prominent doctor of philosophy of Shîrâz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muhammad Bâqir Damâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Basrâ, A.H. 1050 = A.D. 1640, on his way to Mecca; see *Sulâfat al Asr*, fol. 251^b; Rieu, *Persian Catalogue*, vol. ii, p. 829^a where he refers to *Zînat At Tawârikh* and Gobineau, *Religions de L' Asie*, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلي القلوب العارفين بأسرار المبدأ و المعاد
و بعد فاقول و انا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله
بصيرته في معرفة الدين قد اطلعت علي مشاهدة شريفة الهية قلما تيسر
لاحد الوقوف عليها ... بل تفردت بامور شريفة خلت عن مثلها زبر
الاوليين النخ *

Written in Nasta'liq. Dated A.H. 1122.

Scribe : علي تقي بن محمد تقي ساماني.

No. 630.

fol. 130 ; lines 30 ; size 9 × 5 ; 7 × 4.

الحقائق

AL HAQÂ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurân, Ḥadîṣ and the sayings of Imâms ; and also refers to some other reliable works, especially Iḥyâ' al 'Ulûm by Ġazzâlî (d. A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣads, and each Maqṣad is subdivided into several chapters and Faṣls.

Author: Muḥammad bin Murtadâ مرتضى, commonly called Al Muḥsin al Kâshî. He died after A.H. 1090 = 1679 ; see Lib. Cat., vol. v, part, i, No. 272.

Beginning :—

الحمد لله الذي نور قلوبنا بنور الايمان و بعد فيقول الفقير
الى الله سبحانه محمد بن مرتضى المدعو بمحسن اني اذكر ...
في هذا الكتاب من اسرار الدين ... و انما اخذته من كتاب الله و سنة
سيد المرسلين و احاديث الائمة المعصومين و اضفت اليه ما وجدت في
كتب علماء الدين ولاسيما كتاب احياء علوم الدين *

In the colophon quoted below, the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works ; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اوردناه و حققناه في هذه المقالات والابواب من الاسرار
الدينية ... و ما اشرنا اليه من رموز العقائد ... و ما بسطنا الكلام فيه من
بيان الاخلاق المعصومة و المدمومة ... قلما يوجد في غيره من الكتب
بهذا التفصيل و التهذيب ... لقد وفقني الله لجمعها و تأليفها في مدة اشهر
قليل من سنة تسعين و الف حين كنت اشرقت على الرحيل و كان
قد مضى من عمري ثلث و ثمانون و ينف قليل النعم •

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 631.

fol. 422; lines 23; size 12 × 8; 5½ × 5.

البياض الابراهيمى

AL BAYÂD AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnis themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khân, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdûr Shâh (A.H. 1119-1124 = A.D. 1707-1712); see Beale, p. 173. We have failed to notice any composition on the part of Sunnis in refutation of the present work.

The author of *Kashf al Hujub*, fol. 26^b, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning :—

الحمد لله الذي هدانا لهذا لتصديق نبيه الكريم ... المقدمة الاولى
في الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الاية *

The present volume, after an explanation of the *Āya Tathîr* of 'Alî, Fâtimah, Hasan and Husain, is occupied with accounts of

No. 632.

fol. 432; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another volume of the preceding work, beginning thus :—

قد كفر الروافض والخوارج *

The present volume is one of the volumes noticed by the author of *Kashf al Hujûb*. It deals with the *Khilâfat* of Abû Bakr, the first Caliph.

Both volumes are written in good *Naskh*. Not dated; apparently 13th century A.H.

No. 633.

fol. 181; lines 28; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

عماد الاسلام

'IMAD AL ISLÂM.

A big work on *Shî'a* theology, in 5 volumes, containing 5 *Maqsads*, the subject-matter of which is as follows :—

- i. Divine essence and attributes.
- ii. 'Adl, or divine justice.
- iii. Dispensations of the prophets.
- iv. Succession of the Caliphs after the Prophet.
- v. End of the world.

Each volume covers one *Maqsad*, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Alî bin Sayyid Mu'inaddîn An Nasîr-ibâdî دلدار علي بن سيد معين الدين النصير آبادي, a famous Indian *Shî'a*

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as:—Sayyid Gulâm Husain Dakanî, Maulavî Haidar 'Alî, Maulavi Bâballâh and others. He left India for Karbalâ, where he studied Hadîṣ, Jurisprudence and Principles of Jurisprudence under Âqâ Bâqir Bahbahânî (d. A.H. 1205 = A.D. 1790) and Sayyid 'Alî Tabâṭabâ'î (d. A.H. 1231 = A.D. 1815). Thereafter he visited Mashhad, where he received an Ijâza from Sayyid Mahdî, the famous traditionist and scholar of Mashhad. For a copy of Ijâza see Kashf al Hujub, fol. 4^a. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first Shî'a scholar of India to proclaim himself Mujtahid of the Shî'a sect in India; and he introduced the Friday prayer (جمعة) and congregational prayers (جماعة). He was born in Naṣîrâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See Kashf al Hujub, fol. 102; Tadkira'i 'Ulmâ'i Hind, p. 60.

Vol. I.

Beginning:—

الحمد لله المتجلي لخلقه بخلقه و الظاهر بخلقه بحجته النخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 634.

fol. 277; lines 25; size 11 × 7½; 8 × 5½.

Vol. IV.

Beginning:—

الحمد لله حمدا كثيرا و الصلوة و السلام على سيد المرسلين و عترته

المعصومين النخ *

Written in fair Naskh. Not dated; apparently 13th century

No. 635.

foll. 279 ; lines 25 ; size $11 \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Vol. V.

Beginning :—

الحمد لله الذي يحيى العظام و هي رميم النخ *

Written in fair Naskh. Not dated ; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Safdar Nawwâb of Patna in A.H. 1322.

ZAIDÎ THEOLOGY.*

No. 636.

foll. 74 ; lines 15 ; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imâmîyah sect. On the appointment as Imâm of Imâm Ja'far Šâdiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmat of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Šâdiq and his successors became known as the Imâmîyah sect ; see Al Milal, p. 207 ; Mukhtasar Ad Duwal, p. 206. In A.H. 280=A.D. 893 Imâm Hâdi Yahya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day ; see Al La'âlî (Library Hand-list, No. 2303) ; Anbâ'az Zaman ; Tabq al Halwâ ; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

(i) Mansûrbillâh 'Abdallâh bin Hamza (d. A.H. 593-614=A.D. 1196-1217).

(ii) Mansûrbillâh Qâsim (A.H. 1000-1029=A.D. 1591-1620), the author of

Author: Qâsim bin Muḥammad bin Rasûlallâh بن محمد بن رسول الله, the author of repute known as Mansûrbillâh, a famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405; Khûlâṣat al Aṣar, vol. iii, p. 293; Anbâ'az Zaman, foll. 122-131.

Beginning:—

الحمد لله الذي فلق الصبح في قلوب الاعلام ... و بعد فانه لما كان علم الكلام من اجل العلوم قدرا النخ *

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Ash Sharafî (d. A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of Al La'âlî Al Muḍîyah (see Hand-list No. 2303), composed two commentaries on the present work. See Tabq al Ḥalwâ, Lib. copy fol. 11^a

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029-1054 = A.D. 1620-1644), the successor of the author.

Written in fair Naskh.

No. 637.

foll. 294; lines 23; size 8 × 5½; 5½ × 4½.

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Ḥasan بن عبد الوهاب بن أبي عبد الله بن أبي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one Abdarraḥîm instead of 'Abdalwahhâb.

Beginning:—

الحمد لله الذي ابلن بطوالع انوار المثاني قواعد العقائد *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

جواب اهل السنة فى نقض كلام الشيعة الزيدية

JAWÂB U AHL AS SUNNAH FÎ
NAQDI KALÂM ASH SHÎ'AT
AZ ZAIDÎYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imâmat by a Zaidî scholar, a contemporary of the author.

Author: Muhammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير a famous Amîr and scholar of Şan'â' (in Yaman). He was originally a follower of the Zaidî school, but afterwards became a strict Sunnî, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا ... اما بعد فانه قد وصل اليذا كتابكم الذي فيه اعتراض النخ *

Each point of the attack of the Zaidî scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل والمسئول وهو ان علياً عليه السلام فارقه وحاربه معوية بن ابي سفيان *

The reply begins thus:—

فنقول هذا مما يدل على جهل المعارض او تجاهله *

The colophon runs thus:—

فقد تبين بما ذكرنا لكل مصنف اريب و لمن له قلب منيب جهل هذا المعارض واشتباهه بما عليه اهل البيت عليه السلام و ان دعوى اتباعهم و محبتهم كذب النخ *

Written in fair Naskh. Dated A.H. 1215.

KASHFÎYAH THEOLOGY.

No. 639.

fol. 63 ; lines 14 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

رسالة جواب سوال السائل في الفرقة الكشفية

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL
FÎ AL FIRQAT AL KASHFÎYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aḥmad bin Zainaddîn Al Iḥsâ'î who was the founder of the Kashfîyah sect, a branch of the Shî'âs which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kâzim bin Qâsim al Ḥusainî ar Rishtî كازم بن قاسم الحسيني الرشتي, a scholar of Persia of repute, and at one time Muḥtahid (religious leader) of the Imâmîyah sect, though afterwards he became a follower of the Kâshfîyah school. On his identifying himself with this school, the Shî'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Muḥtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد
اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاذكيا فوجب
اعلامكم بانه لا يحوز تقليده و اخذ مسئلة من المسائل الدينية *

In the present work the author defends the theories of the Kashfîyah school, and quotes in their support many reliable works of the Imâmîyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و ارسل
من استهداه الى اعلى الغاية و اقصى المراد ... اما بعد فيقول العبد
النجاني ... كاظم بن قاسم الحسيني الرشتي ... شيخنا ... الشيخ احمد
بن زين الدين الاحمائي و المنسوبون الى هذا الجنب ... هم
المسمون بالكشفية الخ *

For another work of the author, known as Ar Risâlatu fî Ajwibati Suwâlât Sayyid Ḥusain, see Kashf al Ḥujub, fol. 32^a.

Written in Nasta'liq. Not dated ; apparently 14th century A.H.

ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132 ; lines 13 ; size 6 × 6 ; 6 × 7.

البراهين الساباطية

AL BARÂHÎN AS SÂBÂTÎYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlâs, a Muqaddimah, and a Manzar. Maqâla (i) contains the refutation referred to above ; Maqâlâs (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manzar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows : 100 copies in Mecca and Medina ; 50 copies in 'Umân ; 50 copies in Yaman ; 100 copies in Basra and Bagdâd ; 50 copies in Constantinople ; 100 copies in India ; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author : Jawwâd Sâbât bin Ibrâhîm Sâbât al Hanafî جواد ساباط بن ابراهيم ساباط. He traces his descent from 'Alî, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullâ Şâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afdal 'Alî of Patna and 'Abdarrahmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts :—

- (i) Progress of Christianity through the publications of the British and Foreign Bible Society.
- (ii) That all sects of Muhammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of ناثيل سابط. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Ahmad bin Muhammad Ash Shirwâni (d. A.H. 1256 = A.D. 1840; see Bûhâr, Lib. Cat., vol. ii, p. 468), the author of *Nafhat al Yaman*, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Ahmad Shirwâni, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his *As Sarâ'ir* (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Ahmad Shirwâni, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the *Muqaddimah* and *Manzar* of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of *Tadhkira'i 'Ulamâ'i Hind*, p. 44, not being acquainted with the present composition or the same author's *As Sarâ'ir*, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as *As Sarâ'ir*, *Al Barâhîn* (the present work) and the ten works mentioned in the *Taḍkira'î 'Ulamâ'î Hind*, the following compositions of his are enumerated in the present work:—

- (i) الخلاصة الساباطية في عبادات الجففيه
- (ii) ترجمة خلاصة الحساب من العربي الى الفارسي
- (iii) ترجمة الاخبارات المنصورية من الفارسي الى العربي
- (iv) شرح رسالة الذهنيه
- (v) المراسلات الساباطيه
- (vi) الخيالات الساباطيه
- (vii) العذن الساباطيه
- (viii) ترجمة الانجيل بالفارسية
- (ix) ترجمة الانجيل بالعربية
- (x) نصيحة الاخيار
- (xi) انيس العشاق
- (xii) النصحات الساباطية

Beginning:—

الحمد لله الملك المعبود و المتحد لوجوب الوجود النخ *

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of *Maqâla i*) may be quoted:—

هو سر اور ول بي سيد بيفور ال تفكس ات از نيسري ذت هي
هو اد ذني كلك فيت *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلم انه ينبغي لمن يريد النجات ان يتمسك بالاعتقاد الجماعي *

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azîmâbâd), on fol. 127^a:—(i) Gulâm Naîyer 'Azîmâbâdî, (ii) Ashraf Husain 'Azîmâbâdî, (iii) Afdal 'Alî 'Azîmâbâdî, (iv) Hakîm Gulâm Murtadâ, (v) Shu'aib al Haqq al Bihârî, (vi) Maulavi Ahmadi 'Azîmâbâdî, (vii) Abû'l Hasan 'Azîmâbâdî, (viii) Zain al 'Âbidân 'Azîmâbâdî, (ix) Aminallâh 'Azîmâbâdî.

For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

fol. 78; lines 22; size 12×7 ; $8 \times 4\frac{1}{2}$.

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâh al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Quṭbs and a Khâtimah, and subdivided into several Bâbs and Faṣls. The first Quṭb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Quṭbs contain a refutation of the views expressed in Miftâh al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâh al Khazâ'in, referring to him always as صاحب مفتاح الخرائن (the author of Miftâh al Khazâ'in). The present work was dedicated to Sulṭân As Sayyid Sa'id of 'Umân (A.D. 1803-1856; see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Ḥusain bin 'Abdaljabbâr بن عبد الجبار بن سليمان بن أحمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم
... فيقول خادم الدين المحمدي ... سليمان بن أحمد بن حسن بن
عبد الجبار وسميته بلوامع الاسرار ... وصيته تحفة لمجالس الملك
المطاع السيد السعيد النخ *

Written in fair Nasta'liq. Not dated; apparently 13th century

No. 642.

foll. 36; lines 13; size $6 \times 6\frac{1}{2}$; 6×4 .

البدء الساطع في ملة النبي الشافع

AL BAD' AS SÂṬI' FÎ MILLAT
AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ar Rufâ'î ابراهيم الرفاعي, a scholar of the 13th century A.H.

Beginning:—

نحمدك يا من اثبت لنا سبل الرشاد ... و بعد فيقول راجي رحمة المبر
الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيعها بعض
القسيدين زاعما بها ابطال دين المسلمين ... و سميت البدء الساطع في ملة
النبي الشافع *

Written in fair Naskh. Dated A.H. 1252.

MIXED CONTENTS IN THEOLOGY.

No. 643.

foll. 142; lines 22; size 11×8 ; 8×5 .

المجموعه

AL MAJMU'AH.

The present Majmû'ah contains 15 treatises on different points of Zaidî theology by Zaidî scholars, and was one of the MSS. bequeathed

to the Ṣan'â Library (see Lib. Cat., vol. v, part ii, p. 21) by Muḥammad bin Ḥasan, the grandson of Qâsim Maṣṣûr (d. A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, under one Muḥammad Ṣiddîq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب
سنة ١٠٣٧ على الفقير العارف محمد الصديق ... وكتب الفقير الى الله
محمد بن حسن بن امير المؤمنين القاسم بن محمد *

The 15 treatises referred to above are as follows :

Foll. 1-16. I. الحكاية من الاقوال العاصمة عن الاعتزال. *Al Hikâyatu Min Al Aqwâl Al 'Âsimati 'An Al I'tizâl.* A treatise in refutation of the opinion of those who hold that the theological theories of Maṣṣûrbillâh (d. A.H. 614 = A.D. 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same. The author quotes from the works of Maṣṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect. The treatise is divided into four F'asls.

Author: As Sayyid Ḥamîdân bin Yahyâ bin Ḥamîdân bin Qâsim حميدان بن يحيى بن حميدان بن قاسم, a prominent scholar of the Zaidî school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Maṣṣûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Maḥdî Lidînallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:—

اما بعد حمد من نعمه لا تحصى و محامدة لا تستقصى ... فانه لما ظهر
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من
شيعه الامام المنصور بالله دعاني ذلك الى حكاية جملة من فوائد
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التشيع و الاعتزال الخ

For another copy of the present treatise see Br. Mus. Suppl., No. 212/6.

Foll. 17-39^a. II. تنبيه الغافلين من مغالط المتوهمين Tanbîh Al Gâfilîn 'An Mağâlîṭ Al Mutawahhîmîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamîdân حميدان, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و الحكول النخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.
Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39^b-47^a. III. كتاب تنبيه اولى الالباب على تنزيه ورثة الكتاب Kitâbu Tanbîh I Ulî Albâb 'Alâ Tanzîh I Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Ḥamîdân حميدان, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفه الادلة النخ *

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47^b-55^a. IV. المنتزع الاول من اقوال الائمة Al Muntaza Al Awwal Min Al Aqwâl Al A'immaḥ. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamîdân حميدان, author of treatises Nos. I-III above.

Beginning:—

اما بعد حمد الله تعالى على سوابغ نعمه النخ *

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll. 55^b-62^a. V. المنتزع الثاني من اقوال الائمة Al Muntaza' Aṣ Ṣânî Min Aqwâl Al A'immaḥ. A treatise on the subject of substance and accident, based on the teachings of the Zaidî Imâms.

By Ḥamîdân حميدان, author of treatises Nos. I-IV above.

Beginning:—

اما بعد حمد الله تعالى ذي الجلال و الاكرام النخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

Foll. 62^b-66^a. VI. الرسالة النازمة لمعاني الادلة العاصية Ar Risâlat An Nâzimah Li Ma'ânî Al Addillat Al 'Âsimah. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By Ḥamîdân حميدان, author of treatises Nos. I-V above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم -

حمداً و شكراً دائماً طول الأبد مضاعفاً مجاوراً حد الأمد

Mutawakkil 'Alallâh (d. A.H. 697 = A.D. 1297), a famous scholar of the Zaidî school, calls this treatise الرسالة المزلزلة لأعضاء المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilî sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66^b–68^a. VII. المسائل الباحثة عن معاني الأقوال العادئة. Al Masâ'il Al Bâḥiṣat 'An Ma'âni Al Aqwâl Al Hâdiṣat. A treatise written in refutation of certain theories which, according to the Zaidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسئلة; and the refutation of each theory is headed كيف يجوز.

By Ḥamîdân حميدان, the author of treatises Nos. I–VI above.

Beginning:—

صلى الله على سيدنا محمد وآله وسلم تسليماً مسئلة كيف

يجوز التفكير في اثبات ذات الله سبحانه وتعالى الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68^b–107. VIII. التصريح بمذهب الصريح. At Taṣriḥ Bi Madḥab Aṣ Ṣarîḥ. An exposition of Zaidî theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Faṣls.

By Ḥamîdân حميدان, the author of treatises Nos. I–VII above.

Beginning:—

أحمد الله تعالى حمد معترف بوحدانيته الخ •

The author, in dealing with the Khilâfat of 'Alî, quotes, on fol. 75, a Ḥadîṣ transmitted by Mansûrbillâh, as follows:—من ناصب علياً في الخلافة بعدى فهو كافر [Whoever will oppose 'Alî's Khilâfat after me (i.e., the Prophet) is an infidel.] The authenticity of this Ḥadîṣ, however, Sunnî scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212 I.

At the end of this treatise we find a copy of a note made by

Hasan bin Muhammad bin Hâdî (*d.* about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108–109. IX. اربع مسائل من كلامه رضي الله عنه. *Arba'u Masâ'il Min Kalâmihi Raddiya Allâh 'Anhu.* A collection by an unknown author from certain works of Hamîdân in which that writer has refuted the four tenets of the *Şifâtîyah* sect relating to God and His attributes.

Beginning:—

تذكرة يشتمل على اربع مسائل من كلامه رضي الله عنه يعني
من كلام السيد نور الدين حميدان المتقدم ذكره الاولى سوالهم عن النظر
في الصانع ... الجواب عن ذلك ان النظر في الادلة الدالة ... لا يدل
علي ان الصانع غير القادر الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/9.

At the end of this treatise is a copy of the note of Mahdî Lidînallâh in praise of (Hamîdân) and his works referred to above.

Foll. 110–116^a. X. بيان الاشكال فيما حكى عن المهدي. *Biyân A Ishkâl Fî Mâ Hukîya 'An Âl Mahdî.* A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdî.

By Hamîdân حميدان, the author of treatises Nos. I–VIII above.

Beginning:—

حمدا لله على جزيل الائه و الصلوة على محمد خاتم انبيائه الخ *

On the margin of the last fol. of the treatise we find a copy of a note by one Qâdî Abû 'Abdallâh Muhammad, in which he says that he studied the work under the author.

Foll. 117^b–124. XI. المسائل الشتوية والشبه العشوية. *Al Masâ'il Ash Shatawîyah Wa Ash Shubah Al Hashawîyah* A treatise by Hamîdân (See No. X above) in refutation of a work by Shaikh 'Imrân bin Hasan bin Naşîr, in which he attacked the Imâmat of the Zaidî Imâms.

Beginning:—

هذا جواب المسائل الشتوية و الشبه العشوية مما وصل كتاب الشيخ
الفقيه تاملت جميع ما اودع فيه وجدته مشتملا على التعرض للمشاعرة الخ *

The author was evidently a contemporary of Mansûrbillâh (*d.* A.H. 614 = A.D. 1217), a Zaidî Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه); and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled *المسائل السنوية و الشبهة العشوية*.

Foll. 125-126. XII. *الرسالة في اثبات معجزات علي*. Ar Risâlatu fi Iṣbâti Mu'jizât Li 'Alî. A treatise in refutation of one Sadîdaddîn, a Sunnî scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

سألت تغمذك الله ... فقلت اعترض معترض فقال حديث السطل
والمفديل علي عليه السلام و الفضائل التي كانت له علي عهد رسول الله
صلى الله عليه وسلم ... و امثاله من الفضائل الخارقة للعادة
وقال القائل هذه معجزة و المعجزة لا تكون الا للنبي كيف جعلتموها علي
عليه السلام النعم *

Foll. 127-131^a. XIII. *الرسالة في جواب سديد الدين*. Ar Risâlatu fi Jawâbi Sadîdaddîn. A treatise in refutation of Sadîdaddîn's views regarding 'Alî's Khilâfat. By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

والحمد لله و صلواته على محمد و آله الدين هم سفينة النجاة ...
اما بعد يا ايها الاخ الظاهر سديد الدين ادام الله مدة حيوتك فقد
كانت وردت الى مسائلك الاولى واجبت بها بالجواب الذي تحققته ثم ورد
منك جواب و اعتراض لم تسلك فيه طريقة المجيبين و أنا الآن اورد ما
ذكرته واجيب عنه النعم *

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase *ادام الله حيوته* (prayer for longevity in referring to Sadîdaddîn); and we know from Berlin, No. 6277. that the latter died about A.H. 745.

Foll. 131^b–139^a. XIV. الشهاب الثاقب. *Ash Shihâb aş Şâqib*. A treatise on the Khilâfat of 'Alî, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâs حسن بن محمد بن حسن بن الرصاص, a Zaidî scholar of the 7th century A.H., who was alive in A.H. 655; see *Anbâ' az Zaman*, fol. 63.

Beginning:—

الحمد لله الذي من علينا بالاسلام وبعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ... احببت ان اذكر في هذا المختصر جملة من فضائل علي بن ابي طالب عليه السلام منها ما هو متواتر ومنها ما هو في حكم المتواتر النخ *

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name:—

كتاب الشهاب الثاقب في مناقب علي ابن ابي طالب تأليف الشيخ الاجل الاوحد العالم العامل. الورع الصدر الكامل بهاء الدين و زين الموحد بن احمد بن حسن بن محمد بن حسن الرصاص رضى الله عنه وارضاه و جعل الجنة مقرة ومأواه

Foll. 139^b–142. XV. الكواكب الدرية في شرح الابيات البدرية. *Al Kawâkib Ad Durriyatu fî Sharḥ Al Abyât Badriyah*. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidî author of the 8th century A.H., in praise of the descendants of 'Alî.

By Muḥammad bin Amîr al Mu'minîn Al Muṭahhir bin Yahyâ bin Hâdi محمد بن امير المؤمنين المطهر بن يحيى بن هادي, a Zaidî Imâm, who died in A.H. 729 = A.D. 1329; see *Anbâ' az Zaman*, fol. 75.

Beginning:—

الحمد لله الاول بلي (بلا) ابتداء و الآخر بلي (بلا) انتهاء خالق الانسان النخ *

All the above treatises are written in fair Naskḥ, by the same scribe, viz., عبد الله بن محمد بن يحيى القاسمي. Not dated; apparently 10th century A.H.

No. 644.

fol. 39; lines 25; size $4 \times 6\frac{1}{2}$; $6 \times 5\frac{1}{2}$.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1-14^a. I. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlâtü fî A'jwibatî As'ilat az Zaidîyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

- (i) Why a particular sect, viz., the Sunnis, should call themselves اهل السنة و الجماعة.
- (ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddîn bin Balbân محمد بن بدر الدين بن بلبان, a Hanbalî scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي انار السفة ونثر اعلامها و اظهرها على سائر الفرق و بعد ... و اعلم انه قد اردت بعض متبعي الزيدية بعض اعتراضات على اهل السفة المحمدية فاحببت ان اجيب عنها النعم

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14^b-32^a. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlâtü fî Ajwabatî As'ilat az Zaidîyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamâladdîn Muḥammad bin 'Abdalwahhâb, are quoted verbatim by the author, and are as follows thus:—

- (i) الأول منها ما عليه هذه الأمة من الاختلاف في المذاهب حتى صارت فرقا ...
ولم ينتشر فيهم مذاهب الأربعة *
- (ii) هذه المذاهب الأربعة و انتصابهم ... هل هم الذين انتصبوا وحسروا
المذاهب فيهم فما حاجتهم في ذلك *
- (iii) صاوجه تعري كتبكم من ذكر أهل البيت النبوي فانكم في كتب الحديث
تتركونهم وتخرجونهم من كتبكم مع ذكر من هو دونهم
وهم عيون الأمة و ساداتها *
- (iv) هذه المقامات المنصورية حول الكعبة ادام الله شرفها يصلون فيها بأربعة أئمة
في وقت واحد هل كانت السنة على ذلك *

The replies follow after, thus:—

الحمد لله الذي بنعمته تتم الصالحات قال الله ولتكن منكم يداعون
إلى الخير ويأمرون بالمعروف الآية *

Beginning:—

الحمد لله الذي الهادي من الضلالة ... و بعد فقد ورد علينا سوال
من بعض سادات الرزدية على يد الشيخ جمال الدين محمد بن عبد الوهاب
التميمي اليمني النخ *

Author: Aḥmad bin Muḥammad Yûnus Ṣafiaddîn al Qushshâshî
أحمد بن محمد بن يونس صفى الدين القشاشي, a prominent scholar of Arabia
and the author of several works. He died in A.H. 1071 = A.D. 1660.
See *Khulâṣat Al Aṣar*, vol. i, p. 343; Brock., vol. ii, p. 392, where
some account of him is found, although the scribe in the following
note at the beginning tells us that he could not trace any such ac-
count.—هذا الجواب تصنيف الشيخ الإمام العلامة صفى الدين أحمد القشاشي نفع الله
به إلا أنه لم توجد له ترجمة لعلها لم تبلغنا فيما وقفنا عليه والله اعلم *

The present MS. was transcribed 22 years after the author's
death, in A.H. 1093.

Foll. 32^b–33^a. III. الجواب المختصر عن السؤال الثاني و الثالث. Al
Jawâb Al Mukhtaṣar 'An As Suwâl Aṣ Ṣânî Wa Aṣ Ṣâlîṣ. Additional
replies, in a concise form, to questions ii and iii dealt with in the
above treatise, by the same Aḥmad al Qushshâshî أحمد القشاشي
the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alī bin Bakrī (*d.* A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعرة و المانريدييه اهل
السنة و الجماعة لوقوفهم عند سنة صلى الله عليه و سلم الخ *

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above, since the handwriting of all these treatises is identical.

Fol. 33^b. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrī, who is frequently quoted in treatise No. III above.

Foll. 34–35^a. Verses from certain works of Subkī (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines *قضا* and *مشيت* (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqīqī, a Mu'tazilī scholar of the 7th century A.H., and the replies by Ibrāhīm bin Ṭalḥa, the teacher of Subkī, and by Muḥammad bin Sa'd, the pupil of Baiḍāwī (*d.* A.H. 685 = A.D. 1286).

Questions.

انما ما قضى ربي بكفري بزعمكم ولم يرعه مني فما وجه حيلتي
قضى بضلالي ثم قال ارض بالقضاء فما انا راضٍ بالذي فيه شقوتي
اذا شاء ربي الكفر مني وشئته فهل انا عاص باتباع مشيتي

Replies by Ibrāhīm.

حمدت الهي اذ هديت خيرامة الى خير دين مستقيم و ملة
وانك عاص حيث خالفت امره وان كنت وافقت المشية فاصمت
وما انت وافقت المشية عالماً بما شاء لك من منة بضلة

Replies by Muḥammad bin Sa'd.

فمعني قضاء الله بالكفر علمه بعلم قديم سرما في الجبلية
واظهاره من بعد ذاك مطابقاً بادراكه بالقدرة الازلية

Foll. 35^b–36. Quotations from different works on different points of theology.

Foll. 37–39. IV. الرسالة المنظومة في العقيدة. Ar Risālālatu Al

Munzûmat fî Al 'Aqîdat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imâm Shâfi'i (d. A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shâfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning:—

الحمد لله القديم الباري رب الأنعام مقدر الأقدار
باني السماء من الدخان بصفة و مبدل الظلمات بالأنوار
متردد في ذاته وصفاته متقدس عن كل وصف طاري

No. 645.

fol. 7 ; lines 24 ; size 8 x 5 ; 7 x 5.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two treatises, which are both autograph copies, written in Magribî characters.

Foll. 1-4. I. الرسالة في شرح صفة السمع. *Ar Risâlatu fî Sharḥi Ṣifat As Sama'.* An explanatory note on the passage in the 'Aqîdat of Sannûsî (d. A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqâq Al Mâlikî محمد بن محمد الدقاق المالكي, a famous Mâlikî scholar and Ṣûfî of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdarrahmân bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqî'. See Silk Ad Durar, vol. iv, p. 122.

Beginning:—

الحمد لله رب العالمين و حسبنا الله و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و الصلوة و السلام على سيدنا محمد ... و بعد فقد ذكرت في درستي للعقائد السنوسيه تعريف السمع •

The colophon, in which the name of the author is indicated, the author's name runs thus:—
 كتبه العبد الفقير الى رحمة ربه محمد بن محمد
 الدقاق المغربي المالكي *

Foll. 5-7. II. الرسالة في شرح صفة السمع. Ar Risâlatu fî Sharhî As Sifat As Sama'. A supplement to the preceding note.

By Muḥammad bin Taiyyib al Mâlikî الطيب المالكي, a Mâlikî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110, where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv. p. 91.

Beginning:—

يا من جلست اوصافه القدسية عن الاشياء و الفظائر الخ *

The following colophon indicates the name of the author:—

المفتقر الى عفوره و مغفرته محمد بن الطيب المالكي الخ *